

The LUTHERAN



THE LUTHERAN
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GROUNDBREAKING IN CANADA
New church will be built at Brantford, Ontario

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MAY 23, 1951

CENTS



Let Me Hold Your Hand

RECENTLY I was waiting my turn in the barber's chair. Among those ahead of me was a youngster receiving his second hair cut. Evidently he had given the parents a real tussle on his first trip. His hair was long and stringy, an evidence that they had put off the ordeal as long as possible. An older sister had been given the task of seeing that the mission was completed.

The lad began to yell as soon as the barber looked at him and said, "Next." He was bribed with combs, tonics, and everything in sight, but the crying continued.

Finally the sister said, "Let me hold your hand." The little fellow stuck out his hand from the barber's apron. When he firmly clutched his sister's hand, he stopped crying.

There was a lesson in this little scene for everyone present. Many of the fearful things of life are as harmless as the barber's clippers.

Too often we allow our imaginations to dominate our lives. Do we not realize that there is a hand always reaching for man? It is the hand of God.

—CURTIS MOREHEAD

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor

Harriet E. Horn, Richard T. Sutcliffe, Assistant Editors

Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Oscar Blackwelder, Philip R. H.

Nathan R. Melhorn, Earl S. Rudisill, Robert E. Van Deusen

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COVER PICTURE. Pastor Alvin Schweitzer prepares to turn up the first sod as ground is broken for the new St. Matthew's Church, Brantford, Ontario. Looking on are Canada Synod President Dr. J. H. Reble and K. L. Reinhardt, chairman of the building committee

THE CHURCH IN THE NEWS

No food for India

The knife-edge of hunger thrust against the people of India last week. "Children were eating the roots of aloe plants and all kinds of rubbish not considered decent food for cattle," reported Missionary John De Valois.

In many villages "there is not a blade of grass or a green field anywhere in sight," said the missionary. "Wells have been dry for months." Methodist Bishop Hazen G. Werner, who returned this month from India, said most people there have only one small meal a day. At least 100 million are at the starvation level.

Resolutions and appeals from American churchmen to the U.S. Congress had brought no action on the proposed grant of two million tons of grain for India. In early May the House had "indefinitely postponed" action on the legislation. As long as Prime Minister Jawaharlal Nehru refused to yield to American leadership on international questions, his people could expect no mercy.

Question about ministers

Lutherans believe that when an ordained clergyman leaves the work of the ministry, he is no longer a minister. The ministry is an "office," Lutherans say, not an "order" of which one is necessarily a member for life. (Episcopalians, Roman Catholics believe the ministry is an order.)

The question sharpened up in the U.S. this spring when some men who are listed as ministers have enrolled for social security. Several United Lutheran colleges enrolled the clergymen on their faculties along with other professors. That brings up the problem of whether a man not serving a congregation is really a minister.

"Ministers performing duties in the exercise of their ministry may not be brought under social security," according to the U.S. law which went into effect Jan. 1. This was interpreted last month by Commissioner George J. Schoeneman of the U.S. Bureau of Internal Revenue to include clergymen doing the work of laymen in non-church organizations if such work is at the direction of the church body which they serve as clergymen.

Bigger question

There are hundreds of United Lutheran clergymen who are engaged in work not "under the direction of the church body which they serve as clergymen."

Some teach in public high schools. A few are businessmen. Dr. Frank Buchman—founder of the world-renowned "Moral Rearmament" movement—is on the clerical roll of a ULC synod (Ministerium of Pennsylvania) although his work is not under direction of that synod.

Many clergymen who engage in secular work continue to be listed as ministers so they may assist on Sundays in congregations that are without pastors. Some clergymen have taken secular employment because they thought the salaries paid them by churches were insufficient to support their families.

"The United Lutheran Church in America has given no clear definition of the Office of the Ministry for the guidance of its synods," it was stated in a resolution presented by the Synod of New York at the ULC convention last year. To give guidance, the convention agreed that a commission be appointed to present "a clear definition of the Office of the Ministry" to the 1952 convention.

Chairman of the commission appointed

ULC President Franklin Clark Fry is
 E. E. Fischer, president of the Min-
 nium of Pennsylvania. Other members
 Dr. Voigt Cromer (president of
 Rhyne College), Dr. H. Grady
 (Chicago Seminary professor), Dr.
 H. Dressler (Northwestern Semi-
 nary president), Dr. J. Frank Fife (Mary-
 Synod president), Dr. Martin J.
 necken (Mt. Airy Seminary profes-
), Dr. T. A. Kantonen (Hamma
 Trinity School professor).

Every Christian is a minister

Basic Lutheran teaching is that every
 Christian is a priest. This month the
 United Church of Canada was teaching
 it too. At McGill University the church
 had a ceremony of dedication of three
 young men, three young women to "the
 ministry of teaching."

"After a four-year course," said Prof.
 Hughes, "they go forth to serve the
 master. These young people recognize
 the sacredness of their calling."

Later the church may extend the prac-
 tice of "dedicating" its youth to those who
 enter other professions—journalism,
 nursing, even sports. Christian witnessing
 is best carried on by laymen through the
 jobs they hold, said the Canadians.

Draft problem

There should be some way to exempt
 from compulsory military service the lay-
 men who serve full-time as missionaries,
 said the Foreign Missions Division of the
 National Council of Churches. To the
 U.S. House Armed Services Committee
 the churchmen reported that each year
 Protestant churches in the U.S. send 150
 to 200 unordained men for service in
 mission fields. They serve as doctors,
 teachers, builders, agricultural experts.

"Missionaries must get at their work at
 an early age," church leaders testified.
 They must learn the language of the coun-
 try where they will serve. They must be-
 gin work "while they are young enough
 to adapt their attitudes and skills to the



THEY ARE PRIESTS FOREVER

There is no question in the Ethiopian Coptic Church about when a man ceases to be a minister. Orthodox churches of the East hold Catholic doctrine of the priesthood. This photo shows Archbishop Basilios at his recent consecration as primate of the Church of Ethiopia. He is an Ethiopian. Formerly only Egyptians held this office

special conditions of the country to which they are sent."

Spending several years in military service would retard them in qualifying themselves for work in foreign fields.

Roman Catholic surprise

Protestants had campaigned furiously in Wisconsin to make sure the state legislature didn't vote to permit parochial school children to ride in public school buses. This month Roman Catholic bishops gave the Protestants a severe shock. They said they are against the bus bill too.

Voters of Wisconsin in a state referendum in 1946 had turned down free bus rides for parochial school pupils. But five legislators brought up the question again this year. Protestants launched a heavy attack against the proposal—passed resolutions, wrote letters to legislators, made speeches, testified at the state capitol.

On May 2 a spokesman for the Roman Catholic hierarchy in Wisconsin told a committee of the legislature that "the bishops of Wisconsin do not feel that legislation during the present session in any way concerned with the transportation of children to parochial schools . . . would be advisable or timely." Catholics have accepted the verdict of the 1946 balloting, it was stated.

Free bus transportation for parochial school pupils was approved this year in New Mexico. In Montana a bus bill was defeated in committee. Bills failed to pass in Indiana and Washington. A free bus proposal was still pending in early May in the California legislature.

Nolde defends parents

No parents should be deprived of the right of education of their children in their own faith, Dr. O. Frederick Nolde told delegates who are working in Geneva to draft a "Covenant of Human Rights." Dr. Nolde said that "parents should not

be hindered from sending their children to educational institutions of their choice where they exist, or from creating such schools if they do not exist."

The United Nations Commission on Human Rights is drafting a treaty which UN countries may be asked to sign. Under such a treaty the Nolde-proposed guarantee of educational rights might protect minority groups, such as Protestants in Spain who are forced to send their children to Roman Catholic schools.



DR. O. FREDERICK NOLDE
The right to educate

Dr. Nolde is director of the Commission of the Churches on International Affairs. He is on leave of absence from his professorship at the Lutheran Theological Seminary in Philadelphia during the Human Rights Commission meeting.

Churchman gets House post

Some U.S. Congressmen are in the places in church practically every Sunday of the year. This month a loyal Presbyterian was given one of the most important spots on Capitol Hill, the chairmanship of the House Foreign Affairs Com-

He is Representative James P. Boardman of South Carolina, a brother of John Richards of Columbus, Georgia, and a nephew of a former professor of Bible at Davidson College.

Most members of the Congress claim no church connection, although many are not active members of a congregation. Methodists are the largest groups in the 82nd Congress—19 senators, 84 representatives. Roman Catholics are next, with 9 senators and 71 representatives. Others are:

	Senate	House
Episcopal	11	55
Baptist	12	46
Catholic	14	40
Protestant	8	17
Methodist	5	17
Others	5	13

Ten other church groups are represented—Friends (4), Church of Christ (2), Evangelical and Reformed (2), Reformed in America (3), United Presbyterian (2), Unitarian (6), Universalist (2), Mormon (4), Christian Scientist (1). There is one Jew in the Senate and none in the House.

A majority of Baptist congressmen come from the southern states. Roman Catholics are mostly from the northeast. Five Lutherans in the House are from Pennsylvania, and the rest from the midwest.

Something wrong in Washington

People just work in Washington. They don't really live there. That seems to be the explanation for a report this month that church membership in the capital city has increased only one third as fast in the last quarter-century as generally throughout the United States.

Many government employees don't feel rooted in Washington, explained John Halko of the city's Federation of

Churches. If Republicans win the 1952 election, a lot of Washington people will be looking for jobs somewhere else.

United States population increased 30 per cent in 25 years, and church membership increased 51.5 per cent. But in Washington, where the population has gone up 126 per cent, church membership increased only 82 per cent.

Many folks in Washington don't want to get too deep in community life. They are "religious escapists," said Mr. Halko. The result, he said, is that "we are bringing up a generation intellectually sharp and alert but whose consciences and ethical values have not been educated in the church."

And Washington is the loneliest city in the country, according to Psychologist Clifford R. Adams. He says that in Washington there is "greater intrigue, unhappier people, and a higher divorce rate than anywhere else in the nation, with the possible exception of Los Angeles."

Other cities

Washington is not the only city with a large percentage of its population outside the churches. Reports made to councils of churches in many areas proved alarming to officials.

Half the Protestant population of San Antonio, Texas, never goes to church, a survey there revealed. In the Chicago area two million people have no religious membership, a home missions conference was told. Half the population of Wilmington, Delaware, has no church membership, while on an average Sunday only 51.3 per cent of the church pews are filled.

Happier news came from Indianapolis. A questionnaire among juniors and seniors in the city's high schools showed that four out of five belong to churches or synagogues. Nearly half are active in church youth organizations.

Remedy

Building of new churches and expansion of present ones in suburban areas is required, many reports stated. In some cases, better distribution of church buildings is needed, as they are inclined to cluster in one spot and leave other areas unchurched.

In the Washington area, five new Lutheran churches have been established since the end of World War II. Three are of the Missouri Synod, one each of the American Lutheran Church and United Lutheran Church.

Family secrets must be guarded

Church welfare agencies which place children for adoption in foster homes have confidential information about these children. Under no conditions should the information be revealed to the board of directors of the agency.

That was the decision of the Lutheran Welfare Conference meeting in Dayton, Ohio, this month.

Directors of the Cleveland (Ohio) Lutheran Children's Aid Society (a Missouri Synod agency) had threatened to dismiss the Rev. Louis W. Wickham, the society's executive secretary. He and his staff have refused to open their files of medical, legal, and social case histories. Directors wanted to review the files to "evaluate procedures and cut down the cost of running the agency."

The Cleveland society is not a member of the Lutheran Welfare Conference which consists of National Lutheran Council agencies. But the conference came to Mr. Wickham's defense.

"No self-respecting person would seek services from an agency whose records are common property," said Dr. Clarence E. Krumbholz, executive secretary of the National Council's Division of Welfare. "No social worker would feel free in

good conscience to serve an agency which did not keep its records confidential."

Protestant publishers organize

To meet mutual problems of production and distribution, 24 publishing concerns of Protestant church bodies organized the Protestant Church-Owned Publishers' Association at a meeting at Philadelphia. Pat Beaird of Abingdon-Cokesbury (Methodist) was elected president. Dr. H. Torrey Walker of the ULC Board of Publication was named to the executive committee.

Mutual approach to government and legislative problems is envisioned by the group. "Religious education is directly dependent on the products and services of these publishers," Mr. Beaird said. "They also furnish churches and schools with essential supplies."

Combined sales of the 24 exceeds \$4 million yearly. They operate nearly 700 bookstores throughout the land. United Lutheran Publication House alone has 100 bookstores at Philadelphia, Chicago, Pittsburgh, Baltimore, New York, Columbia (S. C.), Los Angeles, and Kitchener, Ontario.

Rung Award judge wins Pulitzer prize

Conrad Richter, noted American novelist and son of a United Lutheran pastor, received the 1951 Pulitzer prize for the best novel of the year, *The Town*. The story is about life in a frontier town a century ago. Mr. Richter first gained prominence some years ago with a novel about the early settlers, *The Trees*.

The winner of this notable prize is one of five judges aiding the Muhlenberg Press in the selection of the \$5,000 Rung Award prize book. Judges are now considering the 114 manuscripts submitted. The Muhlenberg Press is a division of the United Lutheran Publication House.



PLANNING FOR RADIO, TELEVISION
United Lutherans have committee

Ministry on the air

There had been hundreds of radio programs sponsored by United Lutheran congregations. But there had been no official Lutheran agency to help them. More than 20 years the Lutheran Women's Radio Committee arranged network programs, but was financed by personal contributions, not from the church treasury.

This week United Lutherans were planning a new approach to radio and television opportunities. A committee met in New York City May 28 to consider recommendations from Dr. Everett Mitchell. Committee members are (see cut, left to right) Mr. S. Frederick Telleen, Dr. Henry Beisler, Dr. Mitchell, Dr. Levering (chairman), Pastor Roscoe B. Scher (secretary), President Franklin Mark Fry. Other members: Dr. Russell Auman, Dr. Paul E. Scherer, Miss Ruth Trexler of NBC.

Dr. Mitchell of Chicago is director of film programs of the National Broadcasting Company.

Seminary must move

The Hungarian city of Sopron, where the Lutheran Church of Hungary has its theological seminary, is too far

from Budapest. Proper supervision of the education of ministers can't be provided, far from the watchful eyes of the present church leadership in the Communist-controlled capital.

Last month Lutheran bishops agreed to move the seminary to Budapest, which would provide "a much more suitable background for young people preparing for the ministry," it was explained.

There are about 90 students enrolled at the Sopron school, which is entirely financed by the church. There are 15 professors.

And so forth

Ban on showing *The Miracle*—Italian motion picture which is said to ridicule the doctrine of the Virgin Birth—was upheld by a New York state supreme court this month. Barring "a visual caricature of religious beliefs held sacred by one sect or another" is "not a denial of religious freedom," said the court.

Restrictions on building new churches were tightened in the U.S. this month. The National Production Authority included churches in its rule that special permission must be secured before construction begins if more than 25 tons of steel are to be used.

World News Notes

Business as usual

It had always been customary for businessmen to sell their goods wherever they find buyers who have money to pay the prices. Communists were good customers and could pay their bills.

So huge quantities of products of the free world had been sold in Communist countries. Until this month the vast extent of the trade hadn't been made public.

British Malaya had shipped 46,500 tons of rubber into China from January through March—more than twice the amount in that period of 1950. Oil was being smuggled into China. Ten western European countries had sold Communist countries machinery worth \$269 million in 1950.

A majority of member nations of the UN had agreed this month to embargo shipments to China of all goods of military value. The British, alarmed by resentment in the U.S., announced they would not permit their colonies to sell China any more rubber.

Poor allies

The U.S. and other western nations had been obliged to make some bad bargains in supporting anti-Communist governments in Asia. One of the worst bargains was Syngman Rhee in South Korea. His leadership had been nearly as inept, corrupt, and unpopular as Chiang Kai-shek's in Nationalist China.

Even though South Koreans were battling for their lives against the Chinese, they decided in mid-May that the time had come to get rid of their aged President Rhee. They said they would impeach Rhee if he didn't resign voluntarily.

The trouble in China, Indo-China, and Korea had been that there were no lead-

ers except the Communists to replace the discredited and ineffective men who had been in power.

Bishops in command

In one corner of Indo-China neither the Bao Dai government nor the Communists were in control, it was reported this month. For more than a year a 1,000 square mile area in Tongking has been ruled by two Roman Catholic bishops.

The bishops control the army, regulate trade. The bishops are strongly anti-Communist, but also oppose French rule over their territory. They co-operate with the French and with the Bao Dai regime but the French stay out of the area.

About 40 per cent of the area's million people are Roman Catholic, the rest Buddhists. They—like most of the other people of Indo-China—would rather join up with the Communists than be ruled by the French. But they are satisfied to have the non-Communist, anti-French bishop in control.

Quieting down communism

The blueprint for setting up communism anywhere includes bringing the farms under collective ownership, and requiring farmers to deliver a fixed quota of their crops to the government at a state-controlled price. This month the Communist plan for farm control was being abandoned in Yugoslavia.

The government said it would no longer compel farmers to deliver to the state their meat, milk, potatoes, beans, hay, or straw. Compulsory delivery of grain, rice, fats and wool would still be required. Crops that have been removed from state control can be sold by farmer on the open market.

Result of the new ruling will be to in-

agricultural production, it is ex-
tended. The system of compulsory de-
livery of crops had failed, it was reported
the Yugoslav Communist party news-
paper, *Borba*.

Communists are lucky

This is what the readers of the Com-
munist periodical *Sovietskaia Latvia*
told in a recent issue: "In our country
(Latvia) a permanent end has been made
to poverty, lack of rights, and unemploy-
ment. Soviet sailors returning from for-
eign voyages relate that in England
hundreds of emaciated, hungry people come
to the Soviet ships every time and beg for
bread. Having got the bread, the starving
English whisper only one word of thanks:
'Sin!'"

In the same publication, issue of Jan. 7,
a comment by a seaman from the Soviet
ship "Biruta": "In Sweden and Holland
unemployment and poverty rage. In Swe-
den crowds of men stand at the doors of
factories in the streets of Gothenburg beg-
ging for bread . . . The capitalist govern-
ment is incapable of providing the people
with the most indispensable thing they
require for existence—work."

Cost of living in Spain

Riots and strikes were reported in sev-
eral Spanish cities last week because of
a rise in food prices and black market
speculations. Chief item to arouse the fiery
temper of the Spaniards was the cost of
eggs: 43 cents per dozen against a ceiling
price of 30 cents! Housewives and union
members roamed the streets, paralyzing
the dairy.

Under strict rationing for some time,
Spanish people have seen black mar-
kets flourish. Women rioters demanded
that ration officials be hanged and went
from store to store breaking eggs.

Troops and civil guardsmen tried to
restore order.

Revolution in typesetting

A cold stare is all that an unknown
poet can expect when he comes to a pub-
lisher's office clutching his handful of pre-
cious manuscripts. The publisher knows
there is a risk of losing \$1,000 or \$2,000
in venturing to put a small edition of the
poet's verses in type and on the market.

Drastic change in the book-publishing
business is promised within a few years
by a newly invented photo composing ma-
chine. It may prove especially important
in preparing small, low-cost editions of
books not likely to have large sale. Ten
of the new machines will be in operation
before the end of 1951, with many more
expected next year.

A typist working in the publisher's of-
fice can produce finished photographic
plates by means of the Higonnet-Moyroud
photo-composer (which was called the
Lumitype in its experimental stages). The
machine is no larger than a good-sized
office desk. It can use any type face, and
is said to produce results as good as those
of any other typesetting machine. Until
now the typesetting costs have been exces-
sively high in producing small editions.

From photographic negatives made by
the new machine, magnesium or plastic
plates can be made for letterpress print-
ing. Or the negatives can be used to make
plates for offset or gravure printing.

Deported

There were 580,000 aliens deported
from the United States in 1950, the U.S.
commissioner of immigration reported
this month. Ten years earlier there had
been only about 50,000 shipped away
from American shores.

Smuggling of aliens into the U.S.—par-
ticularly along the Mexican border has
"reached such proportions that it is now
comparable to an invasion," said Com-
missioner A. R. Mackey.

THE "BOLD NEW PROGRAM" which President Truman announced in the fourth point of his 1949 inaugural address is no longer new, and the budget limitations which Congress imposed on it have kept it from being very bold. But in spite of its limitations, the "Point Four" program has appealed to many churchmen as an imaginative and constructive approach to world problems. Its attempt to raise living standards in areas where hunger, poverty, disease, and ignorance are rampant finds a ready response from the Christian.

As the program for aid to underdeveloped areas took shape, church leaders began to wonder what the relation of the church should be to this potentially significant movement. Should the church give its full approval because of the altruism of the underlying aims, or should it suspend judgment because of the element of national self-interest? Should missionaries who have been carrying on similar projects for years share their "know-how" with government field representatives? Should foreign mission boards seek government aid for the expansion of their educational and welfare work in foreign lands?

In an effort to explore these and other questions, the Department of International Justice and Good Will and the Division of Foreign Missions of the National Council of Churches called a meeting of church leaders at Buck Hill Falls, Pa., April 24-26. Church administrators, mission board executives, missionaries, social action staff members, pooled their ideas as they sought to reach a common judgment on the issues involved.

Conclusions

While unanimous agreement was not reached, there was substantial accord on

the following principles:

1. The contrast between abundance in the U.S. and lack of adequate food, clothing, shelter, medical care, and education among two thirds of the world's population is a cause for deep Christian concern.
2. The missionary task of the church includes a ministry to the physical needs of men as part of the Christian witness.
3. The inability of the churches to cope with the need on such a vast scale leads to welcome the activity of the government in this field.
4. Christian citizens should give effective support to the "Point Four" program, urging Congress to appropriate adequate funds for its administration.
5. Full support should also be given to the UN program of aid to underdeveloped areas, and every effort should be made to avoid overlapping of these programs.
6. Christian missionaries should be willing to share on an advisory basis the experience in medical, agricultural, educational, and social welfare projects in planning the field activities of the UN and UN programs.
7. The church should avoid any relationships with government agencies which would interfere with the independent nature of the church's own program.
8. Such aids as scholarships, equipment for health work, materials for literacy campaigns might well be accepted by foreign mission boards, if relationships are carefully defined so as to preserve the autonomy of the church program.
9. Approval and support of the "Point Four" program should be on the basis of continuing evaluation of the extent to which its direction is consonant with Christian principles.

—ROBERT E. VAN DEUSEN

Live Unlocks Jerusalem Gate

BREWART W. HERMAN

Ancient Golden Gate, closed for centuries, is distribution point for LWR goods which feed and clothe many destitute Arab refugees

THE GATES WHICH stud Jerusalem's walls are still making history.

Don gate and Jaffa gate toward the west are choked with barbed wire to cut off the New City (in Israel) from the Old City (in Jordan). Damascus gate toward the north is closed at night because it is on the edge of a narrow no man's land between the Arabs and Jews.

Other ancient gates are open, except the Golden Gate toward the east, which has been sealed for centuries. If opened, it would give direct access to the walled temple area which once contained the magnificent temples of Solomon and Herod.

Today this spacious area inside the walled city contains two of the world's most famous Moslem houses of worship, the octagonal Dome of the Rock and the birth-taking El Aksa Mosque, which was originally built as a Christian church.

ARAB TRADITION SAYS that if a Christian conqueror ever retakes Jerusalem, he will enter the city through the Golden Gate.

Obviously a "Christian conquest" of the Holy Land by force of arms is exceedingly unlikely. The Christian nations are no longer battling the forces of Islam. May there be a common enemy: atheistic Communism.

The likelihood of another Arab-Jewish war, unfortunately, is not so remote.



BUNDLES FOR ARABS
LWR gifts await distribution

Caught between fanatical Jewish hunger for a homeland and bitter Arab reaction to aggression, the Christian nations have lost prestige on all sides and may easily become embroiled in another conflict.

Like many modern pilgrims, not to speak of dozens of official commissions, I went to Palestine in the hope of getting a few rays of light which might point the way toward a happier answer to this problem. But I came away convinced that both sides are simply spoiling for another war. The quarreling factions are far from being satisfied and have both turned against their mediators.

Yet, as I stood in the shadow of the beautiful Moslem dome and looked toward the Golden Gate, a striking sense of awe almost overcame me, such as the grief-stricken disciples must have felt in that Upper Room when the risen Christ came through a bolted door.

The Golden Gate was sealed, but a

Brewart W. Herman is director of the Resettlement Office of the Lutheran World Federation.



DISTRIBUTING THE LWR BUNDLES
Each family is called by name

Christian conqueror had ridden through it! He bore no resemblance to the German kaiser for whose impressive entry in 1898 a part of the wall was torn down; nor to General Allenby who in 1918 drove out the Turks and entered the city triumphantly on foot. This new conqueror came in the form of boxes and bundles from churches across the sea. Jesus was feeding and clothing the poor of Jerusalem once again!

THE GOLDEN GATE—inside the temple area—has been given to the Lutheran World Federation as one of the distributing points for goods sent from America by Lutheran World Relief. Distributions take place here on Friday, the Moslem holy day, when thousands of Arabs assemble at the mosque. The leader of this magnificent Lutheran work is Dr. Edwin Moll, who has become the outstanding symbol of Christian aid in the Kingdom of Jordan. He holds the keys to the Golden Gate!

The Kingdom of Jordan, with only one million population in a half-desert country, has a large percentage of the refugees who fled or were driven from their homes in Israel. Their extensive tent cities are scattered over the arid wilderness at all

altitudes, from the chilly heights of Moa to the humid depths of the Dead Sea.

WE VISITED ONE CAMP near Jericho on the day when LWR bundles were being distributed to 17,000 people in a camp of 3,600 families. This mammoth undertaking is the sort of thing that has put LWF high in the esteem of religious and political leaders of the Hashemite kingdom, including King Abdullah himself.

It was not a random grab-bag affair. Family lists had been made out and articles of clothing for each person were painstakingly selected in advance by Lutheran workers. These family bundles were then taken from our work center in Jerusalem to the camp and handed out by name to the impatient crowd.

It is inevitable that some of these goods will be sold or traded, but even then these destitute people have been effectively helped. They have nothing of their own. But one of the regrettable by-products of American generosity is that the picturesque dress of the Arab with flowing robes and her embroidered gown of Biblical style may disappear completely as they are replaced by hand-me-downs from the west.

Changes are occurring in diet and me-

to live too. Thousands of children are going blind. Thousands of the derelict have turned to the several Lutheran clinics for simple medications and relief. The crowning emblem of all this is the massive stone Lutheran-owned Augusta Victoria Hospital which crowns the Mount of Olives and ministers to the destitute as part of the United Nations Works and Relief program in the Middle East.

THE CHALLENGING activity of the LWF Middle East branch has received much publicity, but it must be seen to be fully appreciated. One day I was able to cross the new Israeli frontier through the Mandelbaum gate, which is not really a gate at all but merely a gap in the barbed wire on a desolate street in no man's land. With Mr. Charles Lutz I visited the former German church institutions and also the Moravian leper home founded on the self-sacrificing Christian love of the last century. The home continued in opera-

tion under Danish and German deaconesses, but as a consequence of political changes was finally sold to the Hadassah Society, an excellent Jewish medical foundation.

I came away from Palestine with the conviction that a start is being made, largely with the stop-gap aid which has been sent from time to time to keep alive the thousands who seemed to be condemned to death. We Lutherans can be humbly grateful to God that we have had a considerable share in this new kind of crusade to the Holy Land. But much more needs to be done. If peace is ever to be established in that war-rent land, it can only be won with the irresistible weapons of mercy and love. The refugees must have new homes and work.

Moslem leaders, embittered by what they feel is a betrayal by the Christian west, ask Dr. Moll, "Why are you here?"

The simplest answer to that is love.



CENTER OF CHURCH'S HEALING MINISTRY
Augusta Victoria Hospital on Mount of Olives

Families Need Help

By HAROLD C. LETTS

School on Marriage and Family Life at Wittenberg College next month will seek Christian answers to problems which upset home life

"WHAT I REALLY LIKED about this day was our family trip to church and the pastor's sermon," Mother said. "He didn't just get sentimental about motherhood but he really spoke about the problems we are facing."

But Johnny interrupted. "You mean about television? Saying a family didn't need television didn't help me solve any problem!"

"I like to go to church with you," little Susan chimed in.

"We'd go more often if I could be home weekends," said Dad. "I'm sorry I have to be away so much."

It was Mother's Day and the Sunday dinner was finished. The usual flowers were on the table and the candy had been passed around. Now the discussion really got under way as an impromptu family conference was held.

Mother was looking forward to next year when Susan could go to school all day. Then she'd be free to get into some interesting activities outside the home. But was this what she really wanted?

"The old family unit where mother and father worked side by side on the farm, and where all the children helped with their chores, was a happier and better family than many of ours today," the pastor had said in his sermon. "A mother's way to a fuller life is to be found in a deeper, closer, more intimate relationship

with her children."

But Johnny had problems, too. He and his dad were spending less time together playing ball and gardening. It seemed more fun to play guns with his friends. School took so much time that fewer family activities were possible.

Dad's job as an industrial chemist took him away on trips frequently. While it brought a fair income, mother had to bear the major family responsibility. When Dad was home he had to crowd church and community activities into his free evenings.

THE PASTOR HAD SAID, "Families worry over money, but that's really an outcropping of other tensions. The basic difficulty is that too many people have a purely materialistic outlook on life. They try to live on a higher standard than they can really afford. They think that a new car, or the biggest screen in television, is more important than happiness found in working and playing together!"

Now Mother recalled his words. "I think he was right," she said. "Lots of times we're so nervous and jumpy at meal times that we can't enjoy ourselves as we should. He said that Christianity has the answer."

"That's a big claim," responded Dad. "If that is really true, the church has a heavy responsibility to help families understand the answer."

The Rev. Mr. Letts is secretary for social action of the ULC Board of Social Missions.

TO HELP FAMILIES find the answer, the Board of Social Missions is calling del

from ULCA synods to a School on Marriage and Family Life at Wittenberg College, Springfield, Ohio, June 18 to 22. Delegates will prepare themselves to let synodical and congregational programs to strengthen family life.

At a recent study group meeting in one congregation, 15 lay people were discussing some items in the constitution of their own congregation. They had not realized fully the obligations laid upon them as members of the church.

One woman, already involved in several church organizations, asked where she could possibly find time to conduct suggested family worship, prayers and instruction for her own family. Another man said that already he felt he was neglecting his family in order to fulfill his responsibilities in various church groups. The discussion quickly led to the realization that a great many of our present church-conducted programs tend to fragmentize and split up the family. At the School on Marriage and Family Life one seminar group will spend four periods discussing church programs such as family nights, family camps and other activities that will bring the whole family to church together.

THE DELEGATES WILL face the same problems as Johnny, Susan and their parents when Mrs. Evelyn Millis Duvall discusses the effect of war and international tension on family life. What are children thinking and feeling as they receive information about atomic air raids?

Another session will consider that television issue as Dr. Warren Bowman discusses the Christian family and community standard. What does the Christian family do when beer advertisements are brought right into the home? What about featuring of low necklines and emphasis on luxuries in give-away programs?

Closely connected with this is the Christian education in which the family has a primary role. How can church and family co-operate in teaching religion to hold their own with skilled and secular education about scientific or social matters in public schools?

Susan is not the only child who becomes frightened in her sleep. It indicates an emotional disturbance, but perhaps hers is not the only one in her family. Mental health is largely the product of family relationships. Dr. Luther Woodward will discuss this at one of the first sessions of the school. Dr. Woodward is president of the Lutheran Welfare Conference of America.

MANY PARENTS ARE trying to find some guiding truth in the midst of changing conditions of life and fluctuating codes of conduct. Some problems they face have their origin in sociological developments. Dr. Morris Greth, a sociologist on the faculty of Muhlenberg College, will clarify these issues.

Dr. T. A. Kantonen, noted theologian and author, of Hamma Divinity School, will conduct Bible study on Christian teaching about marriage and the family. Christian interpretation of home life is the greatest need that exists today.

The discussions at Wittenberg will in themselves do little good for Johnny and Susan. Consequently Dr. Charles P. Cressman will suggest a program for marriage and family life. Follow-up efforts by the Board of Social Missions and the delegates attending the school will carry this Christian message to people throughout the United States and Canada. A majority of the synods of the ULCA have indicated they will participate. In addition interested individuals may apply to the Board of Social Missions for enrollment as delegates.

Eve Came to Church Today

By RUBY LORNE

Members of the congregation look different to the eyes of a stranger, but what counts is how they look to God

I WONDER WHAT EVE is thinking about tonight. She finally came with me to a church service this morning. That's what I had been hoping and praying for, for months.

It has always seemed to me that the church was what Eve was looking for, although of course she didn't know it. She is so lovely and clever that it's hard to believe she is looking for anything, until you really know her. Then, on rare occasions, she gives you a brief glimpse of herself when the—well, the *loneliness*—is showing. I suppose you'd call it loneliness. It's that sense of incompleteness that seems to be part of our earthly equipment.

I was thrilled when she called this morning and asked if she could come with me. But the minute we stepped into the church, I felt like the bottom had dropped right out of my stomach: All of a sudden I saw our church and the people in it through Eve's eyes, not my own, and I felt almost ill. Why had I ever wanted her to come here? How in the world could she see in this rather ungainly building and this motley crew of people what I had told her, sometimes passionately, was the True Church?

I LOOKED AT THE MACHINE-MADE brass cross on the altar (where I always look when I come in), at the ugly wainscoting on the walls, and at the cheap lighting fixtures, and I could imagine Eve thinking: "She told me their altar was to signify the presence of God, that the cross was their

most precious symbol, that their church building was God's temple. Why, I know some of these people, and they've spent more money and more love and more care on furnishing their own homes than on this thing that's supposed to be God's house."

I tried mental telepathy. I wonder she could feel me thinking: "Please, Eve, you're absolutely right. We've been dull and miserly. But forgive it, Eve, and look beyond if you can. Look beyond our reverence and see that that cross *does* symbolize the greatest truth in the world: that God died for you on a cross, because He loves you. In a way, Eve, the building isn't so dreadfully important. It's the fact that these people have come here to worship God. These people are . . ."

AND THEN, I WALKED Hilma Samuelson! Hilma always wears those squeaky brogue shoes and cotton stockings and dresses she designs herself, which must come from heavenly inspiration since no one has yet seen anything on earth that resembles them. Hilma had on a new hand-made blue velvet hat that positively defies description, and she ambled up the aisle with more than her usual aplomb.

How could Eve ever know that Hilma's fashion peculiarities were only a little quirk, a human foible that had left her spirit quite untouched? How could I explain to her that Hilma's soul had the cleanliness and sparkle of a child's, with her understanding of the Christian faith was that of a mature saint?

But I wasn't ready to give up yet. Eve was intelligent, and sometime we could talk about it, casually. Then Eve would understand that the clothes you wear don't affect your relationship to God. Sometimes when there's a psychological quirk, like with Hilma, they don't even express any sense your personality.

So I WAS just taking a deep breath of relief at having mentally hurdled that miracle when Irma Dietrich fluttered into the pew. Now what strange fate could be arranged that Irma Dietrich should be at church this morning? She practically never comes: Eve knows Irma. Eve knows she's an inveterate bridge player four afternoons a week, a chain smoker, a rather malicious gossip, a nervous, greedy woman who has just about ruined her husband's life and is now on her way to ruining her daughter's.

How would Eve ever square up Irma to what I had been saying about the Communion of Saints? Then I was immensely ashamed of myself. If Irma had any impulse at all to come to God's temple, I ought to be very, very glad, and pray for her instead of begrudging her presence. So I sent up a prayer to the Throne of grace in behalf of Irma, but I forgot, too, that Eve should know Irma was not a regular worshiper.

THEN I LOOKED ABOUT, curiously. This was the first time I had ever looked at my fellow-worshipers except through my own eyes. How would Eve's eyes see that mousey little Katherine Henway in the choir, who was apparently blessed from birth with a poor digestive system that hasn't helped her disposition one bit? How could she know as I do, that Katherine is quite aware of her weakness and has turned it over to God? How could she ever know that God is working on

Katherine to make her over, and that when his work is done—which will probably be on the other side of the phenomenon we call death—she will be a radiant, shining saint?

How would Eve know that Bob Kurd, who looks like an ordinary 50-year-old grocer, is actually a saint who cares for his invalid mother, does the routine, unexciting jobs in the church, and sees that the Kanz children get fresh oranges every week—all because that's the way he sings praises to God, even though he can't sing more than two different notes.

I looked at Mrs. Ainsley in the fifth pew—she always sits in the fifth pew—who is still mourning her daughter's death after 15 years and for whom the Resurrection doesn't seem to have any meaning, and next to her Mr. Butterworth who has been released from alcoholism by the power of God, and Mrs. Peabody, who has a sharp tongue and a heart of gold, and I wondered how this Communion of Saints looked to Eve.

AND THEN I almost laughed out loud. Because I looked at me and I saw me with someone else's eyes, and realized how utterly ridiculous it was that I had been thinking that it was *my* radiant Christian personality that had brought Eve to church. I was quite as ordinary and as dull as the rest, and if Eve had seen through that dullness into something that was divine, a spark from God that she recognized as eternal, then that was simply through the special sight given by the Holy Spirit. I was quite safe, then, in leaving the rest of it up to Him, too.

So I sat back and relaxed as the healing words of the liturgy began: "In the Name of the Father, and of the Son, and of the Holy Spirit . . ."

But still, I would like to know what Eve was thinking.



I'M GOING TO LIVE

By MARJORY LOUISE BRACHER

A story about a woman who learned the truth about herself

SOME OF US live on for years in ignorance of the truth about ourselves.

It was like that with Mrs. Wick.

Her habits had not altered for years. They had only become more deeply ingrained. Nothing had occurred to change her way of living or thinking. All her life had been spent in the same village. She had good health. There had been no family upheavals or personal tragedies to bend the straight line of her ways. She was an energetic woman, absorbed in her family and community, scarcely aware of what her own inner life had become.

THOSE CLOSEST to her would have been astonished to know how much Mrs. Wick liked to think about the past. At odd times when her hands were busy but her mind momentarily idle, her thoughts darted back to the days when she was a girl or to the early years of her marriage.

She liked to think about her family of which she was very proud. And there were her own little achievements and times of personal triumph, the sort of things she would never have mentioned

to others, yet took delight in recalling in the privacy of her own thoughts.

Less surprising, and more in keeping with her character, was the time she spent thinking about the future. Because she was efficient and practical it was natural for her to plan ahead. Over the years this tendency had become a habit of such proportions that Mrs. Wick dwelt in the future even more than she did in the past.

IT WAS ON Tuesday morning that she felt the pain in her arms. She had carried the screens from their storage place in the garage and was washing the dust from them so that her husband could put them up on Saturday.

There was not only the pain in her arms. There was an unaccustomed pressure in her chest. Moving more slowly she emptied the bucket of soapy water and dragged the garden hose from the driveway. "Perhaps this afternoon I will feel like finishing these."

Inside the house, she found that she did not know what to do with herself. To lie down seemed foolish, for the pain was

sat and she was only a little tired. She remembered now that she had been tired a number of times lately. But Mrs. Wick had not used to being tired and had disregarded it. She looked at herself in the mirror and saw nothing except that she was older than she had ever felt before.

THE PAIN PERSISTED. It made her irritable and restless. The sensible thing to do was to see the doctor and have her put to rest. Once the decision was made she felt better. But as a further assurance of being sensible she lay down for half an hour. She was not sleepy, so she thought about spring housecleaning. While she was lying there she decided that the summer would be a good time to redecorate the bedrooms.

When Mrs. Wick got up, the pain was practically gone. She bathed and dressed, and ate a bowl of soup.

It was a pleasant day and she would have enjoyed walking to the doctor's office. But a nagging, unadmitted fear, held her to being "sensible." She took the car. Although she had known Doctor Grant for years, she found herself nervous.

"It's hardly anything," she told him apologetically. "Just my arms. I think I may be getting arthritis."

"Any pain in your chest?"

"Well, not exactly pain."

She had to go through the business of blood pressure and a long investigation with a stethoscope. She had to be weighed. Then the nurse sent her back to the chair in front of the doctor's desk.

DOCTOR GRANT was a mild, quiet little man. He had an annoying habit of sitting with his eyes closed while he explained diagnosis or treatment. Today that peculiar trick was more pronounced than ever. "He's getting old," Mrs. Wick thought.

For the doctor was leaning back in his

battered swivel chair, his hands clasped behind his head, eyes closed. And he was saying nothing.

Mrs. Wick waited uncomfortably. The longer she sat there, the less able she was to question the doctor about herself. It had reached the point where she was ready to scream when the doctor opened his eyes and put his hands on the desk. "Better take it easy," he said. "Lie down a couple of times a day. And come back to see me next week."

As Mrs. Wick stood up, he rummaged in a cluttered drawer. "You might take one of these if you need it." She took the little box of pills that he gave her, and as she walked out to the car, she read the label. It gave her no clue. "What is the matter with me, and how am I to know when I need a pill?"

But she felt the relief from anxiety one always feels on leaving a doctor's office. The pain was entirely gone. She could almost believe the doctor had been merely thinking, while his eyes were closed, that "Mrs. Wick is getting older, and complaining like all women."

SHE LEFT THE SCREENS as they were and busied herself cooking an extra good dinner. In another year or so she would have to expect that Peggy would be married. Then the last of her children would be gone from home and there would be only two to cook for. She wondered if Peggy's boy friend would make a good husband; he seemed extravagant. And it was hard to imagine Peggy as a mother.

When Peggy came in, Mrs. Wick looked at her speculatively. "Do you know what I think? You ought to get a navy blue suit next spring. You look stunning in navy blue."

"Oh, Mother," Peggy protested. "What I'd like to hear about is a suit I could wear right now. Why don't you say, 'I

went to the city today. Go see what's on your bed.' That's what I'd like to hear," she teased. Peggy was used to her mother's thinking ahead.

Just as Mrs. Wick carried the food to the table, she thought she felt one brief stabbing pain. It was gone so quickly she could hardly be sure. Dinner was no time for unpleasantness. She let the others tell about their day and said nothing about her own.

AFTER DINNER the nextdoor neighbors came to call. The men discussed the problems of the Town Council until late. Mrs. Wick was tired when she went up to bed, and there was the slight heaviness in her chest again. She slipped into the bathroom and took one of the pills.

But she said nothing to her husband. When the lights were out she determinedly shut out the present by recalling the day when their oldest son had graduated, *magna cum laude*. It had been the proudest day of her life. And so she fell asleep.

She did not know what wakened her, two hours before time for getting up. Doctor Grant came unbidden to her mind, sitting there with hands behind his head, eyes closed, saying nothing. She was tormented by the knowledge he had kept secret. She lay there taut with the strain of trying to guess. She could not shake off the feeling that if her trouble were trivial he would have said so. The verdict was bad, very bad, and nothing could be gained by her knowing the truth, so he had been silent. Mrs. Wick could come to no other conclusion.

When the sun was up and there was breakfast to get, the fears of the night receded. Peggy and her father went off to work as usual. As soon as they were out of the house, Mrs. Wick hurried to a mirror for reassurance. "If there were

very much the matter with me," she said to her reflection, "they would have noticed it. They would have asked me how I feel."

She turned to her daily routine, wanting to be busy. But it was an awful day.

Mrs. Wick tried to overcome her fear by going over her plans for the coming weeks. But at every turn of her thought there was the face of her quiet, mild-mannered doctor. He knew about her. In the silence he had been saying the truth to her. She strained as if, by trying, she could know what his lips had not spoken.

BY LATE AFTERNOON she was near exhaustion, but she would not rest. She took a pill, then put on a new dress and did her hair very carefully, hoping to hide whatever there was to hide.

Peggy was preoccupied over her date and Mr. Wick was full of talk about the Town Council meeting. Mrs. Wick listened without hearing. In her overwrought state, it at last came to her what the doctor knew: *Heart, the end could come suddenly, there's nothing to be done*.

Numbly she went through the motions of eating and of clearing the table. Peggy and her date dashed off to a show in the city. Mr. Wick put on his hat. "I'm going to the meeting now. You look tired. Better go to bed early."

Mrs. Wick could not have told whether she was possessed by pain or was without pain. She was like one who can neither feel nor think. She was conscious of one thing only. She would make the doctor tell her the truth.

She left dishwater standing in the sink. She left lights burning. She put on a coat and walked out of the house.

The night was mild, but she was not aware of that. Somewhere children called in a late game of hide-and-seek. She did not hear them. And yet all of it was beating upon her, tugging at the very cer-

to her being, the desire to see, to feel, to hear, the insistent demand to live. "I don't want to die!"

Mrs. Wick was uncertain. This was not the doctor's door, yet she reached out to ring the bell. It was the pastor who opened the door. "Good evening, Mrs. Wick. Come in."

"One cannot say, 'I am in great fear.'" She said, "I am in great pain." But whether it was pain or fear she could not have told.

There was a chair by the door, one of the hard, straight-backed chairs people find in places where no one is likely to sit.

Mrs. Wick sat on it, gladly. "I was on my way—" she began.

WHEN SHE CAME to, she was in a big chair on the other side of the room, and the pastor was bending over her.

"You are going to be all right," he said reassuringly. "My wife is calling the doctor."

"She is calling your husband too."

"He is at the Town Council meeting."

Mrs. Wick was surprised to hear her own voice so clearly.

"Just be quiet, Mrs. Wick. You don't need to talk."

But Mrs. Wick had to talk. The doctor would soon be there, and her husband.

She had so little time. Everything was for now, even the fear.

"I came to ask you if there could be forgiveness," she said. "For years I have worried about tomorrow." Mrs. Wick stopped, trying for words to make the pastor understand. There was not time enough to tell him how she had never seen the chrysanthemums in the fall because she had always been planting the seeds for spring. Nor how she had only listened to her children because she was making plans for their future. Nor how often she had escaped to the past.

"IT'S BEEN WORSE than worrying about tomorrow. I have worried weeks and months ahead. I called it planning. But I was worrying, not trusting. And I have been proud about the past, and loved it too much." Mrs. Wick looked at her confessor questioningly, wondering if he understood. "What I mean, is what Jesus said, about being anxious—"

"Take no thought for the morrow?"

Mrs. Wick nodded gratefully. Her words came with a rush. "I've never lived today. It is a very great sin." Now it was said. "What I want is to live today." And what she meant was very different from what she had meant half an hour before when she had cried, with no one to hear, "I don't want to die."

Mr. Wick ran up the steps and opened the door without ringing. "Are you all right?" he cried, hurrying to his wife.

"I am very much all right." The confidence in her voice turned his alarm to puzzlement.

DOCTOR GRANT had come in more quietly. He drew up a chair and began counting the patient's pulse. "What sort of a trick is this you're pulling?"

Then he turned to Mr. Wick. "Your wife was in to see me yesterday. I tried to think of a way to tell her she is getting older and has to slow down. But that's a hard thing to tell a woman," he chuckled. "I was coward enough to put it off. I told her to come back next week."

The doctor looked at Mrs. Wick. "There's nothing seriously wrong with you, but you do need to rest. I should have been more courageous and given you strict orders. Then this wouldn't have had to happen."

Mrs. Wick looked happy. Her husband thought she must be a bit irrational from her fainting spell, for she said, "It had to happen. I'm going to live today."

WHY MEN BECOME MINISTERS

By CARL G. KARSCH

Survey of Philadelphia Seminary graduates reveals factors which influence men to choose service to God rather than personal gain

WHY DOES A MAN choose the ministry for his life work? Answers of varying sorts were given us as the result of a survey made last month among the 33 seniors at the Lutheran Theological Seminary at Philadelphia.

The biggest single factor influencing men to become pastors is the home pastor himself. A boy who is a leader in church school, Boy Scouts, Luther League, or other activities is likely to be asked by his pastor to consider the ministry. Also, as might be expected, many men caught their enthusiasm for the ministry from parents who were active in congregational affairs.

To the question, "Did anyone try to talk you out of the ministry?" there was a decided "Yes." The most frequent argument against full-time service to the church was the low average income of pastors and the possibility of better-paying positions in business. Few failed to experience at least some quiet, unspoken pressure against their choice. A unique form of opposition was reported by one student, whose preference for the ministry resulted in the break-up of a romance of long standing!

Practically all of the graduates felt that their decision was based on an inescapable call to serve God by preaching the Gospel and thus bringing more persons to a knowledge of Jesus Christ. They also shared a general feeling of doubt as to whether they were really worthy of preaching the Word.

A pastor's son responded: "I feel called to use my life in service to Christ, and the

way in which I can do this best is by service to my fellowmen. This, I feel, can best be performed through the ministry."

The survey findings can be summarized in the backgrounds of several graduates. Although their experiences are varied, the problems they faced in thinking about the ministry—and the reasons why they finally chose it—are typical of the entire group.

SOME OF THE MEN were well-advanced in other fields before changing to the ministry. Of these, Richard W. Lundin—scholastically the number one man in the class—is representative. Not long after he entered Midland College his pastor broached the subject.

"I considered his interest a pastoral duty at the time," Lundin said, "but I learned later of his genuine concern. The four years later another pastor whom I met in the service spoke even more forthrightly about a place in the ministry."

Returning to Midland after the war to finish his science course, Lundin pondered the problem increasingly. The offer of a permanent position in the physics department after completing a year as instructor brought the matter to a head.

"For almost seven years I had been plagued by the confusion of seeing within myself certain abilities which God might well have intended for the ministry, of experiencing a real desire to help people as a pastor, of failing to see any one position as a true calling, and of not being able to put away the idea after man-

of prayer for an answer. It seemed the only fair thing to do was to put this resolution to the acid test by entering the seminary." Now, three years later, he has accepted a call to St. John's Church, Easton, Pennsylvania.

Why does he want to be a minister? Min, who is 28, sums up the replies of most of the graduates to this question: "I want to give genuine pastoral care to people, bringing the Gospel to as many as God delivers into my care that they may share its gifts."

MOST SEMINARIANS decide on the ministry in their middle teens, plan their college courses accordingly, and enter seminary upon graduation. Such was the case with Ralph A. Boyer, of Laureldale, Pennsylvania. Choir member . . . Sunday school teacher . . . Luther League . . . Vacation Bible school . . . these were the activities that led his pastor to ask him to consider the ministry.

Young Boyer was following the example set by his parents in church work. When he had settled on the ministry—"I knew I could earn at least two or three times as much selling"—he took courses at Muhlenberg College which would be particularly helpful. While at seminary, he was prepared for his M.A. in Sociology and now intends to obtain a Ph.D.

As a student he helped organize a new congregation, the Church of the Holy Spirit at Secane, a Philadelphia suburb. Last summer he began survey work in the community and was able to hold the first service in October at the home of one of the members. Lay evangelism helped obtain a charter membership of 92 names.

ALTHOUGH THERE ARE six pastors' sons in the graduating class, none traveled as far to seminary as John A. Swavely, the twenty-year-old son of India missionaries Rev.

and Mrs. C. H. Swavely. His earliest memories are of the mission work associated with Andhra Christian College where his father is a professor of English literature.

Swavely had no difficulty in deciding on the ministry, for he saw daily evidences of Christian service by the many mission groups in the vicinity. In preparation for his studies in this country, he spent two years in the liberal arts course of Andhra College. He came here in 1946 with his parents, who were on furlough.

Two years at Wittenberg College preceded studies at Mt. Airy. Because of the close touch that missionaries must maintain with people, he prefers to work in a small, rural parish in this country.

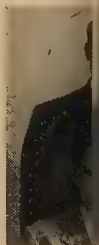
THE MAN WITH THE greatest handicap to overcome has been Harry J. Sutcliffe, from Brooklyn, N. Y., who, though totally blind, has the second highest scholastic average in the class. Throughout his youth, his fondest dream was to preach the Gospel, although he realized that blindness would make a normal ministry practically impossible.

"Why not become a professor at a church college or seminary?" he asked himself. "Teachers," he reasoned, "are essential to producing good pastors."

Spurred by this desire, he graduated *summa cum laude* from Wittenberg College. At seminary he specialized in Hebrew because he believes "the concepts of Christianity are enhanced by the study of Judaism."

The question that confronts men debating the ministry is, fundamentally, the same that requires a decision from every Christian: whether to serve the Master or to satisfy our own desires. The matter can only be solved, as it was by these seminarians, through prayer and consecrated service.

HAMMA
SOUTHERN
GETTYSBURG



This month, the United Lutheran Church in America welcomes 154 new pastors who've just been its nine seminaries. Largest group (35) comes from Philadelphia Seminary; others: Gettysburg, 33; 28; Hamma, 19; Southern, 17; Chicago, 12; Central, 5; Saskatoon, 5 (only one from ULCA); ar



WATERLOO

The ULCA's Newest Pastors



1

PHILADELPHIA
CHICAGO
NORTHWESTERN

The Gospel for the First Sunday after Trinity is written in Luke 16:19-31

"KNOW THE BIBLE" SERIES by PHILIP R. HOH



MANY PEOPLE HAVE difficulty believing everything that is in the Bible. Some people confuse believing with understanding. There is much in the Bible that we cannot understand, but which we can believe. Examples are: the creation of the universe, the Trinity, the resurrection.

Some people feel that in order to believe everything, they must agree with everything—everything that was said or done by all Bible characters. But many of the statements and actions of Bible people grow out of their sinful nature, their human side. Examples are: Samson's immoralities, David's lying, Satan's quoting of scripture, Judas' betrayal, as well as some outmoded laws, and some vengeful psalm passages. These certainly we should not agree with nor ever imitate.

God does not call upon us to believe everything that is in the Bible. We are to believe the right things, follow the best, and learn from the rest how to be better.

EVEN IN JESUS' TEACHINGS many people run into difficulty, because they try to accept all the ideas in a parable, or all the implications of an illustration. I cannot think of a single illustration from any source—including the Bible—that cannot lead us into error if we try to press it from all angles and follow it to all conclusions.

Most stories of the Bible have a point to make. This point is the one we should be concerned about. Other points are incidental, and not the specific teaching of the parable.

Let me illustrate. When Jesus said that the kingdom of heaven was like a mus-

tard seed, he was trying to illustrate that it had small beginnings, but eventually would grow large. Certainly he did not mean that the kingdom *looked* like a mustard seed. When Jesus told a story about a certain man who went from Jerusalem to Jericho and fell among thieves, he was answering the lawyer's question, "What must I do to inherit eternal life?" We are not to concern ourselves whether such a man actually did walk that way and have these experiences. They may have happened; they may not. It doesn't matter. It is a marvelous story. It answers the lawyer's question. That is what matters.

While most of the Bible is history, and contains accounts of actual events, it is nevertheless full of stories formed by an author to convey a truth. We completely miss the point when we, in such instances, are concerned whether the characters are real, or whether the plot is historical or fictitious. And we often fall into errors when we seek truth from the many details that any good story must employ.

WHEN JESUS TOLD PETER to forgive others seventy times seven, he did not expect that Peter would be such a literalist that he would stop forgiving after the four hundred ninetieth time. When Jesus told his disciples that they must "become as little children," he did not intend that they should go around acting like and dressed like children.

It is distressing how even a church can misunderstand so simple a device as an illustration. A whole branch of religion still wrongly believes that when Jesus said

... my body . . . this is my blood . . ."
important that the bread and wine themselves actually were his body and blood.
This is often very difficult to decide what is right and what is wrong, even in the Bible. But therein lies a personal challenge to each of us to study and learn from the Bible that each may come to know the Word of God. We must seek the Kingdom of God and His righteousness; it will not drop on us like a mantle as we are idle and thoughtless.

THE VERSES preceding Sunday's Gospel often contrast the desire for true riches with a love of false riches. Although the word *Pharisee* is used, it seems more probable that Jesus was speaking to Sadducees.

The parable which follows (Sunday's Gospel) was probably spoken to a group of Sadducees. The Sadducees did not believe in the resurrection of the body, and denied that there was any real life after death, and that there would be future punishments or rewards. This led them, naturally, to concern about earthly treasures, and disregard for their fellow men. The rich man of the parable typifies the wealthier Sadducee of Jesus' time. The beggar, in contrast, is so weak and hungry that he cannot even drive away the dogs which pester him. Both men die. And that, according to the Sadducees, should have been the end of the story.

But Jesus continues! The rich man finds himself in torment; Lazarus is with Abraham, honored and happy. (*Lazarus means whom God helps.*) The rich man, recognizing Lazarus, asks him for some help. He may not receive it. Then the rich man remembers his brothers. They, too, did not believe in life after death. He is concerned that they discover the truth before it is too late.

The rich man asks that someone go

to his brothers, someone from the grave. He is told that the Laws of Moses and the Prophetic teachings (the only authorities recognized by the Sadducees) tell of life after death. His brothers should heed these. The rich man repeats his plea; they will believe if one comes to them from the dead. The answer is final. If they do not recognize the truth in the sources they hold to be authoritative, they will not believe otherwise, even though one should rise from the grave.

HOW TRUE! One did rise from the grave, even the one who was speaking to them. They did not believe.

I believe that Jesus was making two points through this parable, that there is life after death, that if one does not recognize the Word of God in one form, one will not recognize it in another form.

It is, I believe, beside the point to use this parable to prove anything else. It is not meant to show that judgment comes at death, that there is nothing between heaven and hell, that hell is a place of fire and brimstone, that people who suffer much on earth inevitably go to heaven, and so on. Some of these things may be true, some may not be true.

Jesus used a story to teach something to his listeners. His story did what it was meant to do. It should not be used for other purposes.

This approach to the Bible: concerning ourselves primarily with what the authors intended to say, will eliminate many of the difficulties which we otherwise encounter through our reading.

As someone has nicely put it, "When eating fish, eat the meat and leave the bones." The bones hold the meat in place; they are not to be swallowed. The Bible is rarely fillet. But the work of separating meat from bone is infinitely worth while; for the meat has a heavenly taste.

Personal Problem Clinic

New boy

QUESTION: Malcolm, eight years old, started to a new school when we moved here a few weeks ago. But he is very dissatisfied, says he hates the school, and doesn't want to go back. Each day we have to argue about the matter and almost force him to go. He has a feeling that the teacher "picks on him" and always takes the part of the other boys when there is any dispute. The teacher admits that the boys are "ragging" him, but insists that she is trying to help him meet the problem.

What can we do to help him?

REPLY: A "new boy" often has a hard time in school for a while. But most youngsters are able to make the grade—especially if they are not too "thin-skinned" or excitable—and to find their way into the good will of the group. It may be that Malcolm has difficulties which do not arise from the school situation—the fact that he accuses the teacher of unfriendliness underlines this possibility.

Has your son previously experienced such troubles? Have you allowed him to "run the place" at home until now he feels unreasonably "fenced in." Has he played alone a great deal? Is he physically under par so that the usual eight-year-old play may seem too rough for him? These and other possibilities make it impossible to give any definite answer. Here, as at numerous other points, absentee counseling breaks down.

A few general suggestions, however, may be offered. 1) Start where the solution of many other problems has to start—with a physical check-up. Have a physician give your boy a good going over—perhaps at different times—and try to be sure that he is physically all right. 2) Ask the teacher to talk the matter over with you in complete frankness—she may be able to shed some light on personal traits which may help to create the problem. 3) Encourage the boy to invite several of

the boys to your home or to have a party in some special occasion, such as going to a park, a picnic, a ball game, a museum or a movie. Such an experience may serve to break down barriers and create common ground. With several such friends in the larger group Mal may feel more secure. 4) Invite the teacher to luncheon or dinner. Such an occasion may help to a better understanding.

Camp

QUESTION: Evelyn, nine, is scheduled to go to camp for two months this summer. I made this arrangement because she seemed interested and we thought she needed such an experience. She is an only child and has never been away from home over night.

She is now making all sorts of arguments why she should not go—she knows that if she goes, it's too far away, she has things to do at home, and she doesn't want to miss the circus in July. She has even made a pretense of illness.

We are in a quandary, but inclined to go through with the plan.

REPLY: Your plan seems too violent a break for a youngster who has never been away from home over night. With such a plan in mind you could have helped Evelyn get ready for the experience by letting her stay over night with relatives or friends near by. It is easier for a child to make the break with close home connections if it comes bit-by-bit than if it is one big jolt.

Why not start Evelyn's away-from-home life in a milder way? Suggest that she go to camp for a week or two weeks instead of two months. Two months seems pretty long to some adults—they probably seem much longer to a nine-year-old. It is likely that such relaxation of the severity of this venture will put the child at ease and open the way for a fine advance on the long road to maturity.

—EARL S. RUDISIL

Good Advice for Pastoral Advisors

Pastoral Counselling, Its Theory and Practice. By Carroll A. Wise. Harper. 231 pages. \$2.75. As this review is written, the papers carry a headline story of a chorus girl, already a woman who is entering an eastern university to study for a master's degree in psychology. As she told the inquiring reporter who wanted to know why she was leaving the show business line, she "wanted to see what makes people tick." The circumstances were interesting, the ambition laudable, and the idea typical; typical of the naive modern illusions that personality can be blueprinted, that there are scientific, psychological short-cuts to "making friends and influencing people," and that the present popular preaching vogues on "How to Be Happy" and "The Art of Success" are not only real "science" but "sure-thing" in their effectiveness.

Of course, superficial as such ideas may be, we women really do need, humbly, to cultivate every resource at our disposal, "to figure out what makes people tick." *Pastoral Counselling* by Professor Wise of Garrett Theological Institute is a valuable guide to that kind of helpful pastoral work. Students of the late Prof. George Henry Gerberding will remember the story, now doubtless a classic, which he always told to his in-company seminary classes. "Young gentlemen, if you want to become ministers. To be good ministers, you will need three things: 1. the Grace of God, 2. Theology, and 3. commonsense. God will give you Grace. Theology will try to teach you Theology. But if you haven't got commonsense, neither God nor man can help you."

Pastoral counselling may be just sanctified commonsense, but even that can be cultivated, and here help is available, in this series of studies, grounded on wide experience and motivated by deep spirituality. The book implements commonsense. It offers suggestions as to methods and attitudes, primarily on the usual pastoral counselling problems, but with additional helplessness on pastoral calling, hospital visits, the ministry of comfort in death and at funeral services and the like. The book will offer real help as a guide, stimulus, and reinforcement in pastoral work.

—*Don Wayne, Ind.* PAUL H. KRAUSS

Pauline Criticism

Paul and His Interpreters—a Critical History. By Albert Schweitzer. Macmillan. 252 pages. \$3.50.

This is not a new book, but a reprint. The original German edition was published in 1911. And it is not a history of Paul and his writings. It is critical in that it takes issue with the interpreters of Paul from Baur on to the beginning of the 20th century. These interpreters, in accordance with the Tuebingen School, have sought to find all Paul's ideas—especially those pertaining to flesh and spirit, death and resurrection, Baptism and the Lord's Supper—in Greek ideas, mystery religions, and even in the wider areas of comparative religions. The chief value of this study is in its critical refutation of all such theories, as maintained especially by the Tuebingen theologians and their followers. This history is thus a sequel to Schweitzer's *Quest for the Historical Jesus*.

The standpoint of these two studies is also very much the same. It is that both the Gospels and Paul's Epistles must be interpreted from the side of the last things. Again and again we are directed to the eschatology of the Apocrypha for the ideas we find used by Paul. However valuable these studies in directing our attention to eschatology, the reader cannot help but feel that it needs to be supplemented by other considerations.

Would it not be truer to fact to say that Paul is to be interpreted by his whole background, the Old Testament with its sacrifices, as well as by the teachings on the last things—but in the new light or revelation which Paul saw in the forgiving love

which he realized in the crucified, risen and ascended Lord? The book has value for students in its criticism of interpreters. As a study of St. Paul himself and his writings it is itself in need of criticism.

Gettysburg, Pa.

JOHN ABERLY

Help for Youth Leaders

Leadership of Teen-age Groups. By Dorothy M. Roberts. Association Press. 195 pages. \$3.

Although not all adults are capable of leading teen-agers, many are trying and others would try if they knew how. In a concise, straightforward manner, this book describes the teen-ager as a person. Its purpose is "to share with other adults, who would like to help, the ideas for organization, leadership, and program planning that have proved effective with teen-age groups."

Adults who work with youth in the Sunday school, Luther League, clubs, camps, and even at home should read and re-read this book. Mrs. Roberts, from her background experience of more than 20 years as a club leader, shows how good leadership exerts an influence that means the difference between a happy group and a defiant gang.

In clear terms the teen-ager is defined as a *person*, not a *problem*. But the adult who wants to help teen-agers must understand them as they really are in their group and the problems and interests within the framework of this world of their own. There is a constant emphasis upon the necessity for "balance between adult authority and youthful freedom"—the thesis of the whole book.

In these nine chapters the adult not only measures himself by the accepted standards for leaders, but is forced to take a look at the qualifications teen-agers want to find in their leaders. "He must not force his ideas on us" . . . "He must be willing to listen to our ideas" . . . "He must be friendly and like us" . . . "He must trust us." These are a few of the requirements.

What are teen-agers interested in? The author lists five major classifications: personal problems, boy and girl relationships, further education versus work, religion, and community and world responsibility. All

program planning must include these subjects as all questions and problems eventually center upon them. Mrs. Roberts guides for program planning are supported by illustrative material from subject matter to social and physical activities.

Philadelphia

MARY HELEN SMITH

Mind vs. Matter

Religion and the New Psychology. By Alvin J. Smith. Doubleday. 192 pages. \$2.50.

The "new psychology" treated in this book is called "parapsychology." Mr. Smith, a Methodist clergyman, has written a summary of the efforts of psychologists to approach extra-sensory experiences from a scientific angle.

Efforts of scholars in Europe, chiefly Britain and the United States, to study telepathy, clairvoyance, psychokinesis are outlined. The thesis is that such studies may throw light on the nature and power of the soul and give evidence of soul survival from a scientific approach. The center of the effort is at Duke University and, to a lesser extent, at Harvard University and City College of New York.

Mr. Smith believes that science has ignored the spiritual import of life because it has only had a materialistic approach to knowledge. He lists many men of science who feel that this century will produce numerous discoveries in the spiritual field. The century is half-gone and men of science have persisted to munch confidently in the pictures of materialism, at least until the recent results in the field of nuclear energy.

This book is modest in its claims, but may be among the first of a number of books on an interesting subject. So far the extra-sensory field has been dominated by fakery to a great extent, perhaps to the extent of 95 per cent—according to this author.

The chapter on "The Meaning of Religion" presents ideas which will be theologically unpleasant for a Lutheran. The author does not seem to have much interest in the orthodox theology or neo-orthodox

Warren, Pa.

EDWARD K. ROGER

Kentucky-Tennessee Synod Increases to 30 Churches

RODGER IMHOFF

Convention defers action on full-time presidency. Sets records in finance

FEW "GROWING PAINS" apparently can check the forward progress of Kentucky-Tennessee Lutherans if reports to the synod convention, May 1-3, in Memorial Church, Knoxville, are evidence.

The increase to 30 congregations in this synod in the past year brought with it a report of more than 5,000 communing members from Statistician Nellis Kraft, Knoxville, and a disbursement of a record \$773 by Treasurer Philip Haag of Jeffersonville.

The increase in size of the synod means that Kentucky-Tennessee is now entitled to two delegates to United Lutheran Church conventions and to one more representative on the board of Wittenberg College. Election of the new Wittenberg board member resulted in a "first" in Wittenberg circles with Mrs. E. R. Ignatz, Nashville, former Women's Missionary Society president, becoming the additional representative on the college board. Dr. Clarence Stough, Wittenberg president, who spoke for the Brotherhood banquet on May 1, recorded his joy over the selection of the first woman on a board which numbers 78 men.

DISCUSSIONS ON THE NEED for a full-time president of synod brought the only "growing" problem at the 1951 convention. After a lively debate, smoothly refereed by President G. D. Busch, Louisville, in which it was too certain who was pro and who con, it was intermixed with a few motions which strained at the leash of parliamentary legerdemain. Eventually the matter was tabled until next year. The executive committee was charged with informing the congregation as to merits of the case. Discussions and reports during the three-day



MRS. SARA IGNATZ
One woman and 78 men

session revealed that there will be no turning back in the program of either synod or ULCA. With President Busch's Communion sermon admonition that everything be done "for Jesus' sake" keynoting many reports and addresses, synod resolved to finish its already great work of reaching into every home with the Christian Higher Education Year appeal and voted to raise the 1952 apportionment goal to \$47,000. The goal for 1951 is \$44,000.

These figures are similar to the 1950-51 CHEY goal in synod of \$48,000. Nearly \$27,000 has been paid toward the CHEY share of \$31,000 and a special effort will be made in lagging congregations to become 100 per cent in order that the "extra" CHEY appeal of \$17,000 toward Wittenberg debt reduction may be paid as soon as possible.

DR. WYNNE BOLIEK, Columbia, S. C., as the representative of the United Lutheran Church, challenged synod to continue its greatest endeavors in the labor of the local congregation and obviously joined in the spirit of synod that there be no turning back. Lutheran World Action Chairman Pastor Emmett Schmitt, Louisville, announced the reaching of 100 per cent on the 1950 LWA goal, and 51 per cent so far on the 1951 goal. From Philadelphia came the Rev. Frank Brown to praise synod on its 100 per cent record on LWA since its beginning.

Institutions supported by synod made their reports through the Rev. John Warnes who informed delegates of the increased emphasis on a devotional program from children in the Oesterlen Home at Springfield, Ohio . . . Mr. Tom Allison, Louisville, who explained the need for expansion on the part of the Lutheran Home for the Aged at Jeffersontown . . . and President Stoughton who intriguingly enumerated the steps taken to rid Wittenberg of the 1951 deficit of \$55,000. This deficit resulted from a decline in enrollment of men students who had hurried to enlist in the armed forces.

Parish Education continued in the limelight on the territory with the announcement of Sunday School Workshops May 20 to 30 in every area of synod, under the leadership of Pastor Charles Strubel, Auburndale, Ky. The sixth annual Lutheran Leadership School set for Center College, Danville, Ky., was also promoted among delegates by Pastor Strubel who is general director.

Although there was no "pain" evidenced by it, synod grew to the extent of one more congregation when Trinity Church, Bellevue,

Ky., was accepted (subjected to transfer from the Ohio Synod later in May). The pastor is Charles Maschek.

Burgess Smith, Nashville, was re-elected president of the synodical Brotherhood when the men met prior to synod in one last attempt to rejuvenate an organization which has been behaving like the man whom Proverbs told to "go to the ant."

Pastor Charles Frank commended pastors and congregations for their share in the increased subscriptions to THE LUTHERAN and introduced Mr. C. A. Bongarzone, circulation manager, who reminded delegates that the special subscription effort conducted earlier fall at a bargain rate will be continued in 1951.

Synod Chaplain Pastor W. Douglas Larsen presented a series of searching devotionals on sin, forgiveness, love and blessedness. Dr. Stoughton reminded Brotherhood banquet guests that we can't take it easy so long as people give only 2 per cent to the Lord as we do today.

Full attendance was marred by the sickness of Pastors Samuel Diehl and Arthur Huffman, D.D., in hospitals in Louisville. Synod was shocked into sadness by death in Louisville at synod time of Mrs. M. Taafel, wife of Chaplain F. O. Taafel of the Nichols Veterans Hospital.

Officers elected to various positions are as follows: Synod vice president, Pastor D. B. Werts, who recently resigned at St. Mark Church, Newport, Ky., to do full-time work with the Veterans Administration . . . secretary, Pastor John Kiester, Holy Trinity Church, Nashville . . . statistician, Nelson Kraft, Louisville . . . treasurer, Philip Hall, Jeffersontown.



BE WITH US, God of truth, in all things great and small. So that the small things will become great, and the great things will become possible.

—From *Prayer* by PETER MARSHALL

No Congregation Will Be Organized in Nova Scotia

DOUGLAS CONRAD

Synod welcomes 100,000th DP. Minimum salary of pastors is set

DON'T TAKE CHRISTIANITY too much to
People might think that you are

The Rev. George Harkins, representative of the ULCA to the convention of the Nova Scotia Synod at Halifax, May told members of synod many people took that attitude towards Christianity. "Morality is often mistaken for Christianity. Far too often there isn't too much Christianity." He urged people to put their religion into practice in everyday living.

Important highlight of the convention was announcement by the Rev. Karl Henry of the Board of American Missions that a grant had been secured to continue the mission project begun in the town of Dartmouth by Pastor Douglas A. Conrad of Halifax. Rev. Richard Bieber, a member of this year's graduating class at Mt. Airy, will arrive on the field. Pastor Henry also announced that a worker was being secured for further development of rural parishes.

SPRING THE PROGRESS of the convention the 100,000th displaced person arrived in Halifax. He was Leons Ziemanis, a Latvian, 40 years of age. Pastor Conrad was delegated by synod to extend him an official welcome on behalf of the Lutheran Church of Nova Scotia. Leons and the other members of his family are going to make their home in Toronto. They are Lutherans.

Synod authorized the executive committee to make plans to participate in the interdenominational conference for all churches of the Maritime Provinces to be held in September. This is being sponsored by the Canadian Council of Churches and will extend work being done through the World Council of Churches. The conference will be held in Mt. Allison University, Sackville, New Brunswick. Lutherans of Nova Scotia are entitled to eight representatives.

NO IMPORTANT RESOLUTIONS were passed



PRESIDENT C. H. WHITTEKER
Another term

by synod. The first of these was that the minimum salary to be paid pastors is to be set at \$2,000. It was also decided that the offerings of synod are to be given to the Dartmouth Mission when it is organized.

President C. H. Whitteker was re-elected for another term. He has now served 16 years as president of synod. Other officers re-elected were: the Rev. James Dauphinee as secretary and Mr. Ivan Schnare as treasurer. Other committees elected were as follows: Committee on American Missions, Pastors W. L. Myra and A. J. Schenk, and Ivan Wamboldt; Committee on Foreign Missions, Pastors D. A. Conrad, J. S. Dauphinee, and Mrs. D. A. Conrad; Committee on Social Missions, Pastors W. G. Minke, L. G. Bald, and Mr. C. B. Conrad; Executive Committee, Pastors L. G. Bald, D. A. Conrad and Messrs. Ervin Young and C. B. Conrad.

PEOPLE



ALFRED MAIGE

... for the kids, cookies

Bouquets of the Week

When the Pottsville (Pa.) *Republican* recently instituted a weekly column *Bouquet of the Week* and arranged with a local florist to donate flowers to deserving winners, the first individual selected was a Lutheran, Alfred R. Maige, of St. Paul's Church in near-by Port Carbon.

A salesman for a baking concern, Layman Maige collects toys the year round, repairs and repaints them for distribution at Christmas time to needy people he knows on his route. Underprivileged families have purchased freshly baked goods from Al at "day-old" prices, not knowing that the bakeryman has made up the difference from his own pocket. Many kids in Pottsville's East Side, Mechanicsville, Port Carbon and Palo Alto

Who Goes Where

Below are calls of 83 seminarians graduating this month from four of nine ULCA seminaries. Others will be carried in future issues when available. (See pages 26-27 for pictures of all graduating classes.)

HAMMA DIVINITY SCHOOL

Name	Called to:
Philip A. R. Anttila	Niles, Ohio
George K. Attwood	Redding, Calif.
Arthur O. F. Bauer	Bay Village, Ohio
John E. Christ, Jr.	Post graduate study
Daniel Chu	China
Gerald E. Currens	Liberia (*BFM-ULCA)
Edward L. Gard, Jr.	Hillsdale, Mich.
George F. Haynes	New Baltimore, Ohio
John R. Long	Marshallville, Ohio
Karl G. Lotze	Hubbard, Saskatchewan
Ivan H. Miller	Cicero, Ind.
Norman H. Nuding	Japan (BFM-ULCA)
Robert L. Poland	Post graduate study
John M. Recher, Jr.	Sioux City, Iowa
Clifford L. Schreck	Richmond, Ind.
Harold R. Shank	Crawford County, Ohio
Charles R. Springer	India (BFM-ULCA)
George M. Stadler	Paulding, Ohio
Hans Thies	Post graduate study

SASKATOON SEMINARY

John Kunkel	Duncan, B. C.
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NORTHWESTERN SEMINARY

Stanley Anderson	Duluth, Minn.
Paul Baughman	Kelso, Wash.
Edgar Belter	Steelville, Ill.
Paul Clement	Mukwonago, Wis.
Edward Day	Milwaukee, Wis.
William Dion	Muskego, Wis.
Marlin Evenson	Glenburn, N. D.
Paul Fauth, Jr.	Northeast, Pa.
Michael Furney	Edina, Minn.
LeRoy Futscher	Post graduate work
Horace Gassaway	Legal work, St. Paul, Minn.
Eugene Hasselquist	Minneapolis, Minn.
Robert Herhold	Call pending
Paul Himmelman	Erie, Pa.
Jerome Jackson, II	Wauwatosa, Wis.
Emerson Jury	Appleton, Wis.

* Board of Foreign Missions, ULCA

Robert Kugler	Mounds View, Minn.
Guis L'Heureux	Japan
Federick Marks	Two Rivers, Wis.
Bl. Nicholas	Deep Haven, Minn.
Mereld Pedersen	Call pending
Alfred Plummer	Minneapolis, Minn.
Richard Schneider	Dallas, Texas
Edward Shannon	Hopkins, Minn.
Royce Shoemaker	Augsburg College, Minn.
Warren Thompson	Minot, N. D.
Anneth Wieg	Madison, Wis.
Charles Zacher	Brick Church parish, Pa.

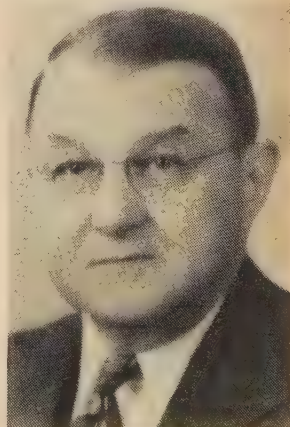
PHILADELPHIA SEMINARY

Asiph W. Bagger	Allentown, Pa.
Juke L. Batdorf	Germantown (Phila.), Pa.
Earl W. Benson	Islip Terrace, N. Y.
Benjamin Bergstresser	Call pending
Richard E. Bieber	Bd. of American Missions
Mont O. Bowser	Smicksburg Parish, Pa.
Ralph A. Boyer, III	Bd. of American Missions
John N. Campbell	Manorton, N. Y.
James F. Cook	Coudersport, Pa.
Lawrence P. Delp	Berrysburg, Pa.
George F. Eichorn, Jr.	South Pottstown, Pa.
William H. Faddis	Call pending
Earl W. Feight, Jr.	Berlin, N. J.
Richard P. Fenske	Baltimore, Md.
Herbert F. Gernert, Jr.	Call pending
Theodore E. Getz	Alburtis, Pa.
Libert S. Hidy	San Leandro, Calif.
Howard S. Hugus	Catawissa, Pa.
Evans R. Keim, Jr.	Zion Hill, Pa.
John L. Kinzel	New Utrecht (Brooklyn), N. Y.
H. Alvin Kuhn, Jr.	Sanford, N. C.
John P. Lesko	Quakake Parish, Pa.
Richard W. Lundin	Easton, Pa.
Lewis D. Moore	Penndel, Pa.
W. Robert Oswald	Williamstown, N. J.
Donald D. Pritz	Spinnerstown, Pa.
Fred E. Ringham, Jr.	Southampton, Pa.
Guy A. Ritter, Jr.	Call pending
Richard O. Scherch	Bd. of American Missions
Black E. Smith	Albemarle, N. C.
Ernon F. Squire	Germantown, N. Y.
Harry J. Sutcliffe	
John A. Swavely	Mountain Grove, Pa.
Andrew Tono	Nanticoke, Pa.
Harry E. Vensel	Reynoldsville, Pa.

look forward to the cup cake or cookie with which their friend rewards a smile.

Two weeks later, the picture of another member of St. Paul's Church appeared in the column: that of John J. Miller, Port Carbon industrialist who has been active in YMCA drives (successfully directed the recent campaign for \$100,000), local Kiwanis circles, served as president of Warne Hospital, and director of the Miners National Bank. In addition, he's church councilman (vice president), church treasurer, area CHEY director, and ULCA convention delegate at Minneapolis, Cleveland and Philadelphia.

"In no other town in Schuylkill County have one man's charity and civic leadership been so influential in its progress and welfare as the contributions to his fellowman by John Miller," reported the *Republican*.

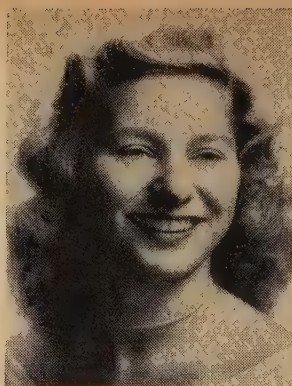


JOHN MILLER

... for the community,
influence



ELAINE KRIEBEL
Midland Homecoming Queen



MAE LONG
Lenoir Rhyne May Queen



SHIRLEY HOFFMAN
Thiel May Queen



LUPITA RUBIO
Marion Apple Blossom Princess

Cream O' the Campuses

No one, except the most partisan Lutheran, would ever maintain that United Lutheran college co-eds maintain a monopoly on beauty, brains and personality. Photographs on this page, however, might well indicate that "our girls" have a firm grip on at least one corner of the market!

AT LEAST FIVE ULCA college student bodies selected Lutherans as their campus queens: Carthage, Gettysburg, Newberry, Susquehanna and Wagner . . . Two OF THE LUCKY girls are United Lutheran pastors' daughters; BETTY BOLIEK, selected one of several senior attendants in Newberry's May Court, is the daughter of ULCA Executive Board Member (Dr.) Wynne



GRACE BLACK
Waterloo Campus Queen



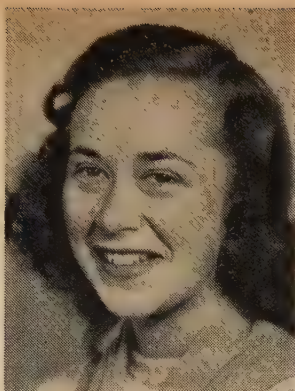
MARILYN MITCHELL
Wittenberg Alma Mater



JACKIE HANSON
Carthage May Queen



PHYLLIS RUNNELS
Midland Charm Girl

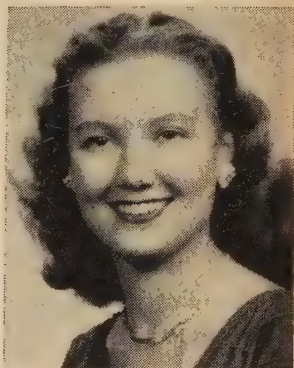


DORIS HEEPE
Wagner May Queen



MATHILDE SUBER
Newberry May Queen

Boliek; GINNY SAUL, vivacious Gettysburg senior, the daughter of Carlisle (Pa.) Pastor Harry L. Saul . . . EIGHT STATES (Pennsylvania, Virginia, Kentucky, South Carolina, New York, Nebraska, Georgia, and Wisconsin), Canada and Venezuela are represented by the queens . . . LUPITA RUBIO, Marion College's representative in the annual Winchester (Va.) Apple Blossom Festival, is a native of Spain, hails from Caracas, Venezuela . . . MAE LONG, Lenoir Rhyne's queen, shared a similar honor with her twin sister, Mae, in 1950 . . . MITCHELL is the surname of queens of both Susquehanna and Wittenberg . . . HARTWICK did not choose a May Queen this year; MUHLENBERG, being an all-male institution, was content to be a spectator rather than a participant.



VIRGINIA SAUL
Gettysburg Spectrum Queen



BETTY BOLIEK
Newberry Senior attendant



SALLY MITCHELL
Susquehanna May Queen



BETSY McDANIEL
Roanoke May Queen

NEWS IN THE CHURCHES



Pastor W. E. Waybright breaks ground for the new parsonage for St. John's Church, Denver, Pa., as his laymen watch. Also participating in the blessing of the site was Lancaster Conference Treasurer Harold F. Minnich

MARYLAND

Pastors Attend Annual Institute

BALTIMORE—"Seventy per cent of the patients received at Spring Grove State Hospital, Catonsville (2,400 patients in a 1,500 capacity hospital) return to their homes cured or sufficiently rehabilitated to take their places in society; no patient is regarded as incurable," declared Superintendent Isadore Tuerk, at the second annual institute for clergymen at the State Hospital April 9-20. The institute was sponsored by the Maryland Council of Religious Education, Maryland Mental Hygiene Society and the Jewish Council.

The program, planned to help clergymen gain added insight into problems in interpersonal relationship and pastoral counsel-

ing, included "Problems of Marital Discord," "Problems of Youth," "Problems of Alcoholism," "Problems of the Aged," "Practical Pastoral Care," discussion of "Shock Therapies and Operative Procedures with Mental Patients."

ST. PAUL'S CHURCH, LUTHERVILLE, dedicated new lighting, carpet and choir accessories improvements totaling \$3,100 April 27-28.

TWENTY CLERGYMEN AND LAYMEN received instruction in evangelism at a Social Missions Institute at Reformation Church April 27-28.

956 PASTORS and church councilmen attended eight synod meetings on the Special Tasks of the Church last month.

A NEW PARISH HALL was dedicated at St. John's Church, Sparrows Point, April 29. Synod President Fife preached the sermon.

CORNERSTONE of Zion Church, Washington, was laid April 15. The new church will accommodate 400 worshippers.

BETHANY CHURCH, BALTIMORE, burned in mortgage April 29.

SEVENTY REGISTERED at the Life Service Institute, Baltimore Deaconess Motherhouse April 27-29.

REDEDICATION SERVICES for the rebuilt George Schluderberg Memorial Organ were held at St. John's Church May 20. The organ was recently augmented by chimes and trumpet pipes, a memorial to Mrs. Schluderberg, the gift of her sons and daughter. Property improvements cost \$13,500.

A Baltimore mission congregation was organized in the Wheaton-Kensington area May 13 with 75 charter members.

DR. CHARLES J. HINES, pastor of Emmanuel Church for the past 37 years, resigned his pastorate effective Aug. 31.

LLOYD M. KELLER

NEBRASKA

DVBS Programs Under Way in Synod

MANY WORKERS will be needed for vacation church schools in the congregation throughout synod. The DVBS will begin

May 28. Salem school, Fremont, Minn., are June 4-22. Usually the Salem church council pays the general superintendent a small fee; other workers get some stipend or remembrance.

The 1951 school in Our Redeemer Church, Omaha, begins June 11, closes June 22. "The Christ Jesus Visited" is the theme of the Fremont and Omaha schools.

ABOUT 50 SHUT-INS and aged persons were remembered with well-filled May baskets by the Church School Association, West Plains, an annual custom for the past 20 years. The annual youth camp sponsored by synod will be held again at Camp Sheldon, Columbus, Aug. 19-24. (The Luther League of Nebraska will hold its annual convention at this camp.) Director of the camp is Pastor H. H. Pinkall, Omaha.

ELTON dedicated a new parsonage April 23. Several thousand dollars in labor furnished by members kept the \$6,000 cost down. Synod President T. J. C. Schuldt gave the dedicatory address.

THE SYNODICAL CHEY COMMITTEE met April 11 with Dr. Rees Edgar Tulloss, and are looking forward to completion of the appeal. The church council of Our Redeemer Church, Omaha, voted to invite a foreign theological exchange student for two months' work during June and July on recommendation of the Division of American Missions of the National Lutheran Council.

TRINITY CHURCH was host to an evangelistic meeting recently. Speakers included: Pastor Bert Gaston ("Year Round Evangelism"), M. H. Zethren ("Visitation"), Pastor K. H. Hey, Hampton ("The Preaching-Teaching Missions"), and Pastor James Suter, Stamford ("Lay Visitation"). PAUL WIEGMAN

NEW JERSEY

New Jersey Laymen to Rally June 9

CAMDEN—Laymen of United Lutheran congregations throughout the state will attend a synod-wide rally at Trinity Church on June 9. Sessions are slated to start at 3:30 p.m. and continue through 7:30 the same evening, will be highlighted by an address

by Zeb Trexler, associate secretary of stewardship for the United Lutheran Church and associate secretary of the Lutheran Laymen's Movement.

The Home Mission Committee reports that two fields to be canvassed this year are Burlington and West Haddon Township.

NEARLY 250 church school leaders of synod participated in the first state-wide conference held at Trinity Church, Trenton, April 7, when opportunities for learning of the newest materials and methods available were presented. Speakers included Dr. Paul C. White, New York Synod secretary.

Establishment of social mission work in the Camden area was discussed by Southern Conference delegates in Christ Church, Bridgeton, April 19. The conference authorized employment of a social worker in the area as soon as funds are available. Final steps in establishing this work will not be taken until synod's Executive Board gives its approval.

DEDICATORY SERVICES for the new parsonage at Reformation, Long Branch, were held May 13 . . . ADVENT CHURCH, MT. EPHRAIM, held dedicatory ceremonies for their newly acquired parsonage . . . 200TH ANNIVERSARY of St. James' Church, Phillipsburg, was held recently . . . TRINITY CHURCH has a redecorated chancel and new set of antependia.

RALPH I. SHOCKEY

Toledo Parish Building Dedicated



This new \$225,000 religious education building was recently dedicated by members of Glenwood Church, Toledo, Ohio. Participating in the ceremonies were Pastor A. Howard Weeg and Dr. Alvin Bell. The structure adjoins the church, includes complete facilities for the church school; there's a gymnasium and an auditorium that seats 600



State Senator George N. Wade, lay president of Trinity Church council of Camp Hill, Pa., breaks ground for the new church school building, the first part of a \$300,000 improvement program begun by the congregation. Pastor Francis E. Reinberger and members watch Senator Wade as he begins to "dig in." Since 1947, the congregational membership has leaped from 450 to 840.

NEW YORK

Church Home Campaign Goes Over Top

BUFFALO—The campaign for the Buffalo Lutheran Church Home addition is over the top. With a goal of \$175,000 to be raised among 32 ULC congregations, the appeal made its hopeful beginning during April. Three weeks later the amount stood at \$232,629, with more to come. Congregation after congregation has reported more than 200 per cent of its suggested goal.

OVER 500 PERSONS gathered for the third annual Lutheran Festival of Music sponsored by the Buffalo Lutheran Pastors' Association early in May at Holy Trinity Church. With a combined chorus of 70 voices from local congregations, accompanied by the Buffalo Symphonette, a full program featuring Lutheran music was presented under direction of Dr. Roberta Bit-

good. The closing number by chorus, organ and symphonette in J. S. Bach's "A Stronghold Sure" was a thrilling climax.

AT OPPOSITE ENDS of the Western Conference on the same Sunday evening in April THE REV. EUGENE ROTH was installed pastor of Grace Church, Dunkirk, while in Pittsburgh THE REV. JOHN SANBORN was officially named as pastor of St. Paul's Church.

FRANKLIN L. JENSEN

PENNSYLVANIA

Inner Mission Dedicates Quarters

READING—New quarters for the Lutheran Inner Mission Society of Reading were dedicated April 22 by Dr. Fred J. Fiedler, ULCA Board of Foreign Missions secretary and former superintendent of the society.

The society purchased property at Fourth and Franklin Streets, converted it into of-

The Lutheran

The building is shared with local Community Chest offices.

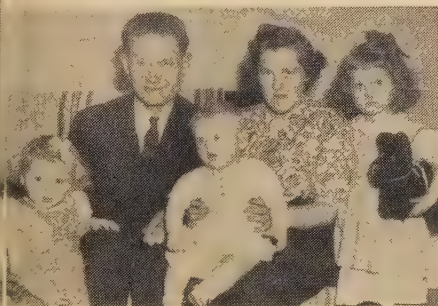
FORTY-ONE TONS of clothing for overseas relief were gathered recently from Reading curbs by members of the Teamsters' Union. In co-operation with local trucking firms the union members donated their time, trucks, their trucks, and leaders of Jewish, Catholic and Protestant congregations, their direction for the third annual United Regions Clothing Drive. Several tons of canned goods were also collected. Lutheran World Relief received a proportionate share.

A resolution passed at the spring convention of Reading Conference called on all pastors and congregations to place greater emphasis on the deepening of moral responsibility on all social levels. Conference asked that all pastors emphasize, in preaching and teaching, need for a higher sense of spiritual values in a materialistic world. Conference officers were re-elected.

ST. LUKE'S CHURCH recently rededicated their sanctuary after complete redecoration. Participating were: Pastors Maynard C. Hallock and Harvey C. Snyder, president of the Ministerium's Board of Education. The Reading Choral Society of 130 voices sang Mendelssohn's "Elijah" at the rededication.

THE REV. BERTRAM G. GILBERT, JR., has

DPs Discover Miracle



Jakob and Inga Rybatzenko and their children, Tamara, Viktor and Lidija, have just about forgotten their 10 years of living in European DP camps, now that they've discovered "our miracle—living on an American farm." The repatriates were sponsored by members of St. Peter's Church, Middletown, Pennsylvania

May 23, 1951

resigned as pastor of the Schwartzwald-Reiffton congregations as a result of the re-activation of the 337th Anti-Aircraft Battalion of the National Guards, of which unit he is chaplain. GUNNAR KNUDSEN

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PENNSYLVANIA

Directors Handle Heavy Agenda

YORK—Election of a new president (see THE LUTHERAN May 16), approval of plans for a new \$250,000 dormitory, naming of new officers and okaying of a \$95,000 budget were major items handled by the Gettysburg Seminary Board of Directors at the May 1 annual meeting.



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New head of the seminary is Dr. Harry F. Baughman, professor of homiletics since 1941, who will succeed Dr. Abdel Ros Wentz when the latter resigns the post he held for 11 years on July 31.

Dr. Baughman was made the unanimous choice of the 37 members of the 44-man board after the first ballot had given him all but five votes. (Dr. Carl C. Rasmussen, two. Dr. L. Ralph Tabor, Dr. Paul Krauss, and Dr. Jacob M. Myers, one each.)

In his first appearance before the board after election, Dr. Baughman asked for "prayers that my efforts may be adequate." He appreciated the board's confidence in asking me to become . . . president and pledge(d) my sincerest effort in the task ahead of me."

Much of the board's attention was focused on the new dormitory to be built on the northwest corner of West Confederate Avenue and Fairfield Road. Architects' estimates of the cost (minus furnishings) have been set at \$187,000 but President Wentz ("I know architects' estimates!") believes final cost would approximate \$250,000.

The dormitory will provide living quarters for either 30 married couples or 60 single seminarians. Tentatively, cost of the apartments will run \$30 a month. Kitchen facilities are being included in the plans.

During discussion of the drawings and the report of the Building Committee, concern was expressed over funds yet to be received from the Christian Higher Education Year appeal. The seminary's share of CHEY funds amounts to \$150,000, but only \$50,000 had been received up to meeting time, according to President Wentz.

By using investment funds and whatever CHEY money is available at the time, the board felt that the structure's cost can be amortized over a 30-year period without jeopardizing the seminary's financial set-up.

The board received word from the Rev. Reginald Deitz, pastor of St. John's Church, Columbia, Pa., that he would accept the call issued earlier this year. Pastor Deitz will join the faculty on Sept. 1.

DR. CHESTER S. SIMONTON, pastor of

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Paul's Church, York, was elected to his first term as president of the board. During the past nine months, he had been acting president in filling the unexpired term of the late John Hooper. Dr. J. Ray Houser, pastor of St. Mark's Church, Williamsport, was named vice president and the Rev. Paul B. Lucas, of Second Church, Chambersburg, was re-elected secretary.

A committee has been appointed by the president of the board to prepare "appropriate recognition" of President Wentz later this summer. During his presidency, Dr. Wentz has watched the building of the church of the Abiding Presence, has seen the new library built, other material improvements realized. In addition, endowment funds have been increased by over \$100,000. Student enrollment has more than tripled during the past six years. Standards of admission and graduation have been raised. The seminary teaching staff has increased by two professors, two instructors, and a full-time librarian.

Dr. Wentz will continue in his former faculty post while relinquishing administrative responsibility to the new president. The board has authorized expenditure of funds to enable Dr. Baughman to visit other ULCA

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seminaries to study procedures before assuming his new post in the fall.

A WELFARE SERVICE "to assist in the care and comfort of the aged and needy of the Lutheran congregations of the York District of the West Penn Conference, Central Pennsylvania Synod of the Lutheran Church," was set up at a meeting of the pastors and laymen, April 23, at New Freedom. A church home is on the agenda for the future. A full-time social worker and stenographer will be employed.

ST. MATTHEW'S CHURCH, YORK, plans to build a \$250,000 wing for the Sunday school on the site of the present parsonage.

GROUND WAS BROKEN for a \$55,000 addition to St. David's Union Church, Hanover.

TRINITY CHURCH, YORK, laid the cornerstone for an \$80,000 Sunday school addition.

TRESSLER ORPHANS' HOME has received \$19,614 from the estate of the late John S. Eyster, near York.

THE REV. ROLAND M. BANES has been installed pastor of Dillsburg Parish . . . THE REV. J. B. WEAVER has been installed pastor

of St. Paul's charge, where he succeeds the Rev. Samuel S. Stauffer . . . THE REV. PAUL REASER, Washington, D. C., has been called to Union Church, York, to succeed the Rev. Clarence Rhoda.

MUHLENBERG PARISH has voted to divide into two charges.

MISSIONARY WOMEN of the York area met in Union Church recently with Mrs. Karl L. Mumford presiding. Dr. Earl Reber, Africa and Leila Van Deusen, India, spoke.

MISS DOROTHY GREG LEE, Gettysburg College dean, heads the local branch of Women's League of Gettysburg College succeeding Mrs. Ralph Gresh.

PAUL LEVI FOULKE

DECEASED

Mrs. Bessie S. Brosius

Mrs. Bessie S. Brosius, widow of the late Rev. James A. Brosius, died at her home in Sunbury, Pa., April 18. She was 63.

With her husband, Mrs. Brosius had served

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several pastorates including Grace Church, Shavertown, Pa.

Surviving are a son, Chaplain George Brosius, now in Korea, and two daughters, Catherine Brosius and Mrs. Sara Louise Markle, of Sunbury.

The funeral service was conducted April 1 by the Rev. Robert Koons in Zion Church, Sunbury. Burial was in Sunbury.

Dr. George N. Lauffer

Dr. George N. Lauffer, retired Pittsburgh synod pastor living in New Oxford, Pa., died in Gettysburg, Pa., on April 28. He was 72.

Death came while he was driving his wife and a friend into the battlefield town, the car swerving into a parked vehicle as the pastor lost consciousness.

Born in Apollo, Pa., he was an active clergyman for 46 years. He was graduated from Gettysburg College in 1899, from Gettysburg Seminary in 1902, and was ordained the same year. He served pastorates in McEesport, New Oxford, McSherrystown, Newville, Steelton, Altoona, and Kittanning, Pa. Since his retirement in 1948 he served as supply pastor for Zion Church, York.

He had served on the board of directors of Tressler Orphans' Home, Loysville, Pa., an officer in the West Pennsylvania and Alleghany Synods, a member of the board of directors of Gettysburg Seminary, and was a member of the Board of Deaconess Work of the ULCA from 1926 until 1938. Surviving are his wife, Mrs. Mary Myers Lauffer, and a sister, Mrs. W. Blair Mackell, of St. Petersburg, Fla.

The funeral service was conducted at First Church, New Oxford, Pa., by Drs. Henry J. A. Hanson and Abdel Ross Wentz, and pastors W. R. Sammel and George E. Sheffer. Burial was in Gettysburg.

Sister Cora Wagner

Sister Cora Wagner, former dietician at Lankenau Hospital, Philadelphia, died at the Philadelphia Motherhouse April 20. She was 73.

Born in Raker, Pa., Nov. 14, 1877, she entered the Philadelphia Motherhouse in

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6 Wherefore they are now more twain, but one flesh. What therefore God hath joined together let not man put asunder.

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1908 and was consecrated May 31, 1914. She served as dietician at Lankenau from 1914 through 1933. From '35 until 1948, she was on the Motherhouse staff and served as housemother during the summer months at Villa Lankenau, Cape May Point, N. J. Her health had been impaired since 1933 and she had relinquished most of her duties by 1946.

The funeral service was conducted in the Motherhouse chapel April 24 by the Rev. Charles D. Moser. Burial was in Fernwood cemetery, Philadelphia.

ULC CALENDAR

MAY

- 23-25. Maryland Synod. Church of the Abiding Presence, Gettysburg, Pa.
- 24. Luther League Convention, Nova Scotia Synod. Zion Church, Lunenburg
- 25-27. LL Convention, Wisconsin State. Bay Shore Church, Milwaukee
- 25-27. LL Convention, New York State. Hotel Seneca, Rochester

- 27. Brotherhood Convention. Kansas Synod. Camp Wa-Shun-Ga, Junction City

JUNE

- 2. Annual Meeting, Thiel Women's Club. Thiel College, Greenville, Pa.
- 5-8. Canada Synod. St. Peter's Church, Preston, Ontario
- 16-17. Luther League Convention. Florida Synod. Camp Emanuel, Groveland
- 19-20. Board of Education. Washington, D. C.
- 19-20. Board of Foreign Missions. Church House, New York City
- 19-21. LL Convention. Virginia Synod. Marion College, Marion
- 20-22. LL Convention, Kentucky-Tennessee Synod. St. Mark's Church, Louisville
- 21-25. Icelandic Synod. Lunder Church, Lunder, Manitoba, Canada
- 25-27. Parish and Church School Board. Muhlenberg Building, Philadelphia
- 26-27. Women's Missionary Society Convention, Western Canada Synod. Trinity Church, Saskatoon, Sask.
- 26-29. Western Canada Synod. Lutheran College and Seminary, Saskatoon, Sask.



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in conclusion . . .

FOR SEVERAL YEARS in making speeches at synod conventions I have referred to what happened in Texas a century ago as a horrible example of Lutherans doing too little and doing it late. I don't know what my friends in Texas would think of their church being used to illustrate this.

To pay me back for talking about Texas, I suppose, I had the assignment this last week of speaking at the 100th anniversary of the Texas Synod. I had to look up all the good things I could say about the church down there, and there have been some very good things.

But the real Texas story is that beginning about 1840 a high tide of European immigration began flowing into that area. Many of the new arrivals were Lutherans. Appeals were made to Lutherans in the east to send pastors. One was sent by the Pittsburgh Synod in 1850. Another came from the South Carolina Synod.

Most of the others were sent from the St. Chrischona school in Switzerland. A steady stream of these German-speaking pastors came to Texas during a 50-year period. But the churches remained German, and didn't move out among the other people of the rapidly growing population.

The pastors from Europe didn't get acquainted with the Lutheran synods developing along the Atlantic coast. They got involved in doctrinal quarrels which they had inherited from the Old Country, and split up twice (in 1895 and 1913). So when the Texas Synod came into the United Lutheran Church in 1918 it had only a dozen congregations.

THE FAULT WAS IN the congregations of New York, Pennsylvania, and the other states. They couldn't see much sense in sending men and money way off to Texas

when they had need for church work at home. Christians are often near-sighted.

Baptists, Disciples, and Methodists did fine missionary work in Texas. Today the people there are well supplied with churches, though not many of them are Lutheran. No serious damage was done by Lutheran failure.

But (and this is the second point in this speech I make at synods) today the situation in pioneer territory is more dangerous. Along the Pacific coast, where population is swiftly building up, the competition is between Christian churches and careless indifference to the church. If our pastors and congregations don't move in, seeking the folks who are very willing to forget all about churches, a sort of American paganism will win.

WHEN YOU GIVE A DOLLAR in the "benevolence side" of your church envelope a good share of your money goes to the Board of American Missions which spends much of its income in financing churches on the West Coast. Three congregations were organized on one Sunday last month in the Pacific Synod (Oregon and Washington). In the last five years there have been 24 new ULC congregations in California. Our church is certainly not as sleepy in mission work today.

But it's a continual struggle to gather enough money and enough recruits for the ministry to keep the church moving forward. If we don't keep in mind a big picture of the continent-wide and world-wide strategy, naturally we aren't willing to give generous support.

(That's the third and final point in my 30-minute speech, and it only took you three minutes to read it.)

—ELSON RUFF

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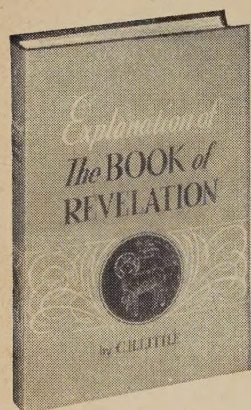
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